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SERVANT UNTO ALL.

Though I be free from all men yet have I made myself servant unto all.—1 Cor. ix. 19.

IN this chapter Paul vindicates his freedom and independence as an apostle of the Lord Jesus Christ. The connection between it and the foregoing passages is not very clear, but it seems probable that Paul, having just impressed upon the minds of the Christians he was writing to the need of self-denial in bearing each other's burdens and of showing a tender consideration for the weakness of their brethren, appeals to his own example as justifying him in giving them this advice.

He, an apostle of Jesus Christ, did not claim the privileges to which he was entitled, but denied himself for their sake and the Gospel's. Or it may be that Paul felt himself called upon to assert his authority as an apostle of Christ against some muttered objections on the part of the Corinthian Christians to his didactic tone. Be that as it may, Paul does assert his authority as an apostle : he had been called to this work, he had seen the Lord, and if there was any place where his title might reasonably be disputed or his claim denied, it was surely not in Corinth, among those who were themselves the seal of his ministry. But while Paul was an apostle, God-appointed and free, and although he had refrained from claiming the temporal support to which his work entitled him, yet he was a servant, a slave ; free from all men he had made himself servant unto all, and it is to this description of himself, to one of the most striking of his many self-imposed titles, that I wish to direct attention. Paul, we know, was a *servant of God*, in common with all the holy men, prophets and kings, priests and preachers, statesmen and soldiers, who preceded him and who have succeeded him in the work of doing God's will on earth. Men have sometimes

taken that title to themselves in the pride of their hearts, thinking that *their* services were of such merit that God alone could claim their allegiance, that *their* reward was one which God alone was able or worthy to bestow. Their work seemed to them to place them above the level of their fellowmen and to give them a claim to divine honour. But it was not from a belief in any merit of his own that Paul felt himself to be God's servant. "There stood by me this night," he said to his fellow voyagers in their hour of peril, "the angel of God, whose I am and whom I serve." He was God's servant because he was God's creature; not because of what he could do for God but because of what God had done for him. He served God because he was God's. God was his Creator, his Preserver, in whom he lived and moved and had his being; without whom he could not breathe; to whose goodness he owed everything he had—life itself, food, clothing, health, strength, thought, feeling, love, his friends, his hopes, his joys. All these he owed to God, and he was bound therefore, as the servant of God, to use for His glory, all the gifts he had received from Him. He was a steward of all he possessed, a caretaker of the body, mind, and spirit which God had entrusted to him.

> "We give Thee but Thine own,
> Whate'er the gift may be,
> All that we have is Thine alone,
> A trust, O Lord, from Thee."

Paul was also a *servant of Christ.* In the old days when he breathed out threatenings and slaughter against the disciples of the Lord, making havoc of the Church, entering every house and taking men and women and committing them to prison, he no doubt considered himself to be the servant of God. But we may imagine how in those days he would have scorned to be called the servant of Christ. To be the servant of one who had died an accursed death, who had been nailed to a cross between two thieves, who had founded a heretical sect which for the glory of God and the good of man must be stamped out like a plague: surely that were the scorn of scorns, the lowest depth to which he, a Pharisee of the Pharisees and a disciple of Gamaliel, could be brought down. But a day came when the hand that had been nailed to the cross was laid upon the persecutor's shoulder with a grip which even his Jewish pride could not shake off, when the love against which he had sinned took hold of him and would not let him go; and from that day Paul was a servant of Jesus Christ. The triumphal car of

Christ, in its progress from city to city, among Jew and Greek and Gentile, drew as captive at its wheels one who had been among its bitterest and most formidable foes—Paul, the bondservant, the slave, of Jesus Christ. His ear had been bored to the door-post, and he was a slave for ever in the service of a Master whom he had formerly sought to destroy.

But Paul was not content with this, or rather, he did not shrink from what this service involved. Servant of God, servant of Jesus Christ,—among some, at least, and certainly among those whose good opinion Paul valued most highly, these were titles of honour. He was also, not by accident of birth or by the compulsion of men, but by his own deliberate choice, the *servant of men* and of all men. This is the point upon which he insists here.

Paul was a Roman freeman—a higher privilege than his Master had enjoyed; and could claim all to which that status entitled him. When the captain of the soldiers at Jerusalem was about to have Paul scourged, Paul had just to mention this to bring fear upon his captors. "With a great sum obtained I this freedom," said the captain. "But I was freeborn," replied Paul. His freedom was his birthright; he had never known anything else. As a Roman citizen, a citizen of the imperial city, he could look the whole world in the face and might have lorded it over many of those who maltreated and abused him, had he chosen to do so.

Then, as an apostle, Paul was also free, indebted to no man. He might, like other apostles, have claimed support both for himself and for others who depended on him. It would not have demeaned him to do so; it was but natural, reasonable, and customary that he who gave himself to the Christian ministry should have all his wants supplied by the Church. The soldier did not go to war at his own expense; the cultivator who tilled the fields and the herd who watched the flocks had a right to their sustenance as a return for their labour. Even the ox that trod the corn, according to the Hebrew law, was not to be muzzled. Those who worked in the temple and the priests who served the altars lived on the revenue of the temple or had their share in the sacrifice. So he, as an apostle, might have looked to the Church he served so well for his support; but he had not done so. He prided himself upon being independent of men: no one could reproach him with selfishness or worldliness in his ministry. He had gained his living by the labour of his hands, and given his services to the Church as a free-will offering. He was therefore free from all men; men had no claim

upon him, however much he might have upon them. He was free from all men, calling no man lord, indebted to none.

Yet he had made himself servant unto all—not to his fellow-Christians only, to whom he was bound by the bonds of Christian fellowship and brotherhood, but unto all, unbelievers, enemies, persecutors. He was the servant of all, not that he might thereby enrich himself, but that he might win them and save them. Like the old Moravian missionaries who sold themselves into slavery that they might tell their fellow slaves in the galleys and the plantations of the love of God, he made himself a slave that slaves might be free. Even of his bitterest enemies, the unbelieving Jews, who persistently sought his life, as that of a pestilent fellow not fit to live, he declared that he could wish himself accursed from God for their sake. In the spirit of the Russian servant in the familiar story, he would gladly have thrown himself to the beasts of prey if by so doing he could have saved his masters from death. He the freeman was the servant of slaves, *servus servorum*, spending his strength, sacrificing his life, willing to be anything, to do anything, to suffer anything, in labouring for their redemption. He owed no man anything; yet all he had was at their service and all he sought of them was to be of use to them.

In thus giving himself unreservedly to the service of men, in making himself the servant of all, Paul was no doubt animated by two great motives. In the first place, he had before him the example of Christ. The perfect life, he knew, had been a life of service. The God incarnate appeared on earth as the servant of men. Paul knew the grace of our Lord Jesus Christ, who, though He was rich, for our sakes became poor that we through His poverty might become rich. He knew how Christ had rebuked His disciples when they strove for dignity and honour in His kingdom. In the world men strove for place and power and privilege, but, said Christ, "not so shall it be among you: but whosoever would become great among you, shall be your minister, and whosoever would be first among you, shall be your servant: even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Paul had heard how Jesus took a towel and water and washed His disciples' feet, giving them an example of the kind of honour they were to strive after, the honour of humility and of usefulness. In the kingdom of God the ways of the world had been reversed: the great man was not he who had many servants but he who served many; the greatest blessedness lay not

in getting nor in having, but in giving; he who was least, the same would be great. Paul knew that to be a true disciple he must deny himself, take up the cross, and follow Him who went about doing good. If, therefore, he wished to shape his life according to the perfect pattern, he knew he must follow in the footsteps of One who pleased not Himself, but who humbled Himself as no one else ever did, who toiled and suffered, amid the scorn and hate and cruelty of men, that He might serve them and save them.

But there was another motive which lay deep in the heart of Paul. Jesus Christ had died for him; what could he do for Christ? On the eventful day when he met his Lord on the road to Damascus, the first cry of his penitent heart had been, "Lord, what wilt thou have me to do?" It was a complete surrender; he felt without being told that he was no longer his own but his Lord's, that he was bought with a price, that by the mercies of God he must present his body, a living sacrifice, holy and acceptable unto God. Christ had given Himself—His love, His life—for him; he must give himself to Christ: but what return could *he* make for Christ's redeeming love? He could no longer take refuge in his fathers' faith, and show his gratitude by offering bullocks on the altar; and he lived before the time when the delusion was invented that a man could best show his love to Christ by withdrawing from the world, to live a life of selfish solitude, while the men for whom He died were dying in their sins. But Jesus Himself had made the way plain. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

> "Feed My hungry brethren for My sake;
> Give them drink, for love of them and Me;
> Love them as I loved thee, when bread I brake
> In pure love of thee."

In the suffering, the hungry, the poor, the fallen, the forsaken, Paul was to see his Saviour, and was to lavish on them the love which burned in him towards his Lord. The men he lived among were sensuous, idolatrous, faithless, but his Lord had died for them and he lived for them. They might scorn his message and cast him out of their synagogues; they might stone him, or beat him with rods or with the lash; still they were in one sense the Lord's brethren, and he loved them and prayed for them and sought by all means in his power to win them to Christ, that they might partake with him of the great salvation. Paul's love for men, his devotion to their service, did not wane or grow cold by reason of

their indifference, their ingratitude, or their enmity; for he loved them not for what was in them or for any return they could make, but because Christ had identified Himself with them—with a run-away slave like Onesimus, with the hard-hearted jailer of Philippi, with the pleasure-loving Greek and the bigoted Jew,—and accepted all that he did for them as a love-gift to Himself. He was servant unto all, for Christ had died for all: so long as he knew himself to be a sinner saved by grace, he felt bound to be the slave of sinful men.

Paul had found the true religion of humanity, although he called it by another name. In the Gospel of Jesus Christ there was a power that had at least made one persecutor human. He at whose feet the murderers of the first martyr had laid their clothes, had laid himself at the feet of Christ. The love of Christ had broken down the narrow barriers of Paul's life, and melted the pride and prejudice of his stubborn heart; it had taught him to love men and to live for them.

If we wish to make the most of our lives, to know the highest blessedness that this world can yield, we cannot do better than take Paul's way. Let us become servants unto all; let our ambition be not to get but to give, not to be blessed but to bless, not to be served but to serve, not to be ministered unto but to minister. So, losing our lives we shall find them; renouncing everything we shall gain all. This is the open secret of Jesus, and blessed is the man who finds it early and holds it to the end. He shall learn the truth of Browning's words:—

> "A poor man saved by thee shall make thee rich,
> A sick man helped by thee shall make thee strong;
> Thou shalt thyself be served by every lease
> Of service thou hast rendered."

"You will find," says Drummond, "as you look back upon your life, that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. . . . . Everything else in all our lives is transitory. Every other good is visionary. But the acts of love which no man knows or can ever know about,—they never fail." Christ's call is a call to service; His elect are the salt of the earth, making life sweet for others, a light in the world, cheering all who come within its kindly glow, a city set on a hill, leaven permeating the mass.

The visible Church of Christ has often wandered far from this path of self-renunciation; very little of the spirit of Him who was meek and lowly of heart may be found among us who profess to

be His followers and to represent Him among our fellowmen; worldly ambition and self-seeking may seem to be as rife within the Church as without it. But every trace of this spirit is a departure from the ideal of Christ and a flagrant contradiction of His teaching. Shakespeare, describing the fallen Wolsey as he gives what proves to be his dying charge to his friend Cromwell, pictures to us the remorse of one who had learned too late the folly of a selfish life, of one who had sought to save his life and had thereby lost it.

> "When I am forgotten, as I shall be,
> And sleep in dull cold marble, where no mention
> Of me more must be heard of, say, I taught thee,
> Say, Wolsey, that once trod the ways of glory,
> And sounded all the depths and shoals of honour,
> Found thee a way, out of his wreck, to rise in;
> A sure and safe one, though thy master miss'd it.
> Mark but my fall and that that ruin'd me.
> Cromwell, I charge thee, fling away ambition:
> By that sin fell the angels; how then can man,
> The image of his Maker, hope to win by't?
> Love thyself last: cherish those hearts that hate thee;
> Corruption wins not more than honesty.
> Still in thy right hand carry gentle peace,
> To silence envious tongues: be just and fear not.
> Let all the ends thou aim'st at be thy country's,
> Thy God's, and truth's: then if thou fall'st, O Cromwell!
> Thou fall'st a blessed martyr."

Love thyself last—be servant unto all: not in any servile spirit, but in Christ-like humility and heart-felt gratitude to God, "with good will doing service, as to the Lord and not to men."

If we wish to learn this lesson as Paul learned it, we must go to the same school. By his own confession, the noble, self-sacrificing life he lived, was lived by the faith of the Son of God, who loved him and gave Himself for him. Saul the persecutor was dead, crucified with Christ; Paul the servant of all men was the man he was because Christ lived in him. The infinite, sovereign love of God, revealed at Calvary, the peace of forgiveness, the gift of eternal life, made him a new creature and gave a new meaning to his life. Saved by grace and grace alone, he was a debtor for ever, constrained by love to Christ to live and labour for the good of men

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HINDU MENDICITY (YACHANA).

By open confession, by repentance, by devotion and by reading the Scripture, a sinner may be released from his guilt; or by almsgiving, in case of his inability *to perform the other acts of religion.*—Manu, xi. 228.

The virtue of almsgiving, of relieving the wants of our fellow-beings, in a world where suffering and sorrow abound, is most fitly enjoined, more or less, upon the adherents of most religious systems; but there are many and very radical differences in the motives that underlie the exercise of this grace. That the mere indiscriminate giving of our substance is not true charity, is a fundamental truth which finds expression in the old Jewish proverb quoted by St. Paul in one of his Epistles :—"If any would not work neither should he eat." (2 Thess. iii. 10.) There is no doubt that this principle has often been set aside, yet it is, to a very large extent, that upon which Christians act in their deeds of charity. The sturdy mendicant is still to be met with, it is true, even in European countries, but public opinion decidedly protests against such impositions. In the East, however, and especially in India, the principles regulating almsgiving are widely different from those of the West, and so, too, the motives that lead men to dispense charity. If a man happens to belong to a certain section of the community, or if, indeed, he chooses to abandon all honest toil, and set himself up as a mendicant, then, according to the Hindu theory, it is a duty to part with one's substance in his behalf, quite irrespective of other and more righteous considerations. Mahārāja! Mahārāja! Dharmamē jayam! Dharmamē jayam! (My lord! My lord! Charity is success! Charity is success!)—the everlasting cry of the road-side beggar—exactly expresses this idea; the mere giving is meritorious, quite apart from the worthiness of the recipient, and without any thought as to indiscriminate giving being demoralizing and rather productive of evil than good. The sleek, well fed mendicant goes his wonted round, and he must not be denied under pain of possible evils, contingent or remote, temporal or spiritual.

No one will deny that this spirit of almsgiving has its good side, and a very good side too. It provides, at least an existence, for the poor, the halt, the blind, and the helpless, who might otherwise be left to perish where there is no public system of relief, as provided by poor law boards and similar institutions in other lands. Many and great are the blessings resulting to the miserable and the destitute from this universal exercise of almsgiving; but carried

to excess, as it is in this country, and unregulated by wholesome restrictions, as it seems to be, it not only tends to rob the industrious for the sake of the indolent, but, from the point of view of the political economist, it is a tax upon the resources of the country that creates and fosters an unproductive section to the detriment of the whole community. If any will not work, will not add his quota to the general weal, though perfectly capable of so doing, neither should he eat.

It was but natural that, when the various rules regulating the life of the community were drawn up by Brahmins, they should have followed the universal law of human nature and taken care of number one. Much is said about alms in the sacred books of the East, but, to a very large extent, these books deal with the necessity of alms and gifts to Brahmins. This is particularly manifest in the Institutes of Manu. It is there stated that an oblation in the mouth or hand of a Brahmin is far better than offerings to holy fire; it never drops; it never dries; it is never consumed. A gift to one not a Brahmin produces fruit of a middle standard; to one who calls himself a Brahmin, double; to a well-read Brahmin, a hundred thousand fold; to one who has read all the Vedas, infinite. (vii. 84-85.) Manu also says:—Let every man, according to his ability, give wealth to Brahmins, detached from the world and learned in Scripture; such a giver shall attain heaven after this life. (xi. 6.) Very early in the statutes a universal law is proclaimed, the spirit of which pervades the whole code. This law calmly lays down that whatever exists in the universe is all, in effect, though not in form, the wealth of the Brahmins; since the Brahmin is entitled to it all by his primogeniture and eminence of birth. The Brahmin eats but his own food; wears but his own apparel; and bestows but his own in alms; through the benevolence of the Brahmin indeed other mortals enjoy life. (i. 100-101.) This is a pretty broad principle to enunciate, so it is easy to see how there is nothing derogatory in a Brahmin receiving alms, since he takes but what is his own, besides leaving a blessing to the giver.

According to religious enactment, a Brahmin's life is divided into four great stages, the first of which is that of a student. After being invested with the sacred thread and initiated into the Brahminical order (*vide* article on Yagnōpavītam) he is supposed to leave his father's house and reside for some years with a religious teacher, as an unmarried student. This is in order that he may acquire a knowledge of the Vedas. During this period the student should

live by alms, begged for by himself; and although this state of things is perhaps nowhere carried out in its entirety in these modern days, still even now, at the investiture, the neophyte must ask for alms from those present as a part of the ceremony.

Each day must a Brahmin student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the Veda ordains. (Manu, ii. 183.)

There is a vestige of this old Vedic custom still remaining, though it has changed somewhat in form to suit modern requirements. There is a system of assisting poor Brahmin boys in their education, by the charitably disposed, in turn, providing meals for them. Besides the assistance that is given to such students by helping to pay the necessary school fees, and providing books, many students in our schools and colleges get their daily food by alms. One family, say, will agree to give one or two meals a day to a certain student for a certain day in the week, and others will do the same until the whole week is provided for throughout the year. There is nothing lowering to the student in thus subsisting by charity; it is taken as a natural sort of thing and adds merit to the donors. It is not usual, I believe, to provide in this way for any other than Brahmin students. In the Northern Circars a poor student will sometimes tell you that he lives 'by weeks'; meaning that he gets his food in the manner stated above; that is, each day of the week he gets his food at a different house. The odd phrase 'living by weeks' has its origin in the Telugu word that is used in this connection. This is a far easier method than that adopted by many a poor scholar in western lands, who has to work hard for one portion of the year in order to scrape together the wherewithal to pursue his beloved studies at the university during the other half. Each method is, perhaps, suited to the character of the people who adopt it; but certainly the Indian system would not be very congenial to the sturdy independence of spirit more manifest in the West.

The following are extracts from the *Mahābhārata*, showing the duty of aiding in the support of students, and the personal benefits to be derived from so doing :—

(1) Vidyādānam mahādānam |
Annadānam mahāphalam |
Taddānāt punyamāpnōti |
Sarvāpāpaishcha muchyatē ||

(2) Vidyā vinaya buddhīnām |
Annārtham vāsaranyam |
Prayachan nitya mavyagrah |
Paralōka phatāshayah ||

(1) Imparting knowledge is conferring a great boon.
Giving of food is most meritorious.
He who acts thus obtains great merit,
And will be freed from all sin.

(2) Those who to the humble scholar,
Give food every day
Regularly and ungrudgingly,
With desire for heaven, (will obtain it).

To the poor traveller the laws and customs of India are very kind, and many who have occasion to move about from one place to another, though utterly devoid of means, are able to do so with comparative comfort. The necessitous traveller is always sure of a meal, at least, when he arrives at a village, if he waits until the midday or evening meal is served. The laws of hospitality are very real laws here; and it is imperatively binding upon those who can do so, to give some food, at least, to necessitous travellers, regardless of caste or condition. Of course a Brahmin must go to Brahmins, for caste reasons, and a Sudra, or Panchama will go, in the first place, to his own people by preference, but if his own people cannot help him, he is sure of something, even from the Brahmin. To send a hungry suppliant empty away is not only unkind, it is a positive sin. There are many enactments on this point, scattered up and down the various sacred books, and these are all held binding upon the hearts and consciences of the people. The following are a few specimens culled from the *Mahābhārata*:—

Atithiryasya bhagnāshō |
Gruhāt pratinivartatē |
Pitrah tasya nasyanti |
Dasha varshāni panchatcha ||

From whosesoever house
The stranger goes empty away,
His ancestors will perish
For fifteen generations.

Atithiryasya bhagnāshō |
Gruhastasya tu gachati |
Tasmāth sukruta mādāya |
Dushkrutam tu prayatchati ||

The stranger who unsatisfied
From any house goes away,
From that householder he takes all merit,
And leaves his sins behind.

Pāpōvā yadi chendālō |
Vipraghnah pitru ghātukah |
Vaishvadēvētu samprāptah |
Sōtithih svargasankramah ||

Were he a sinner or an outcaste,
Or even a Brahminicide, or parricide,
Whoever is entertained at meal time,
That stranger will cause the host to attain *svargam.*

It is not with this, what may be designated casual mendicity, that we have any quarrel; rather we would commend such almsgiving, though it is easy to see how, even here, the thing may be abused by the lazy loafing tramp. We cannot, however, view with any such complacence a form of regular systematic mendicity that abounds on all hands, and that must be a terrible drain upon the resources of the people. We allude to the professional religious beggars, a fraternity answering in some respects to the begging friars of the middle ages, although they are under no vows, and do not live in communities. This profession is not confined to any particular caste or section of the community, and there are many varieties of it. It is impossible, within the prescribed limits, to give a full and complete catalogue of the brotherhood; and it is intended here only to take a few specimens, by which a tolerably accurate notion may be formed of the whole. First in order, as is but meet, we will give a description of the mendicant Brahmin.

In inculcating the merit of almsgiving it is always enunciated that the highest form of charity is to give to the Brahmin. Manu, after mentioning various conditions in which one may be placed, goes on to say:—

These nine Brahmins let mankind consider as virtuous mendicants, called *snatacas*; and to relieve their wants, let gifts of *cattle or gold* be presented to them in proportion to their learning.

To these most excellent Brahmins must rice also be given, with holy presents *at oblations to fire and within the consecrated circle*; but the dressed rice, which others are to receive, must not be delivered on the outside of the sacred hearth: *gold and the like may be given anywhere.*

Let every man, according to his ability, give wealth to Brahmins detached from the world and learned in Scripture: such giver shall attain heaven after this life. (xi. 2, 3, 6.)

It must not be supposed that, whatever the original theory may have been, all Brahmins live in these modern days by gifts and alms. This is far from being the case. The learned professions and other walks of life are crowded with Brahmins, who labour for their subsistence as do others. Probably it is only the principle of the thing, as stated above by the lawgiver, that now survives; though even in these days, it is a principle that is acknowledged as such, and in various parts and in manifold ways, to a certain extent, is still acted upon. There is, however, even now, a section of Brahmins who are professional mendicants; who depend for their daily sustenance upon the alms of the faithful. Of course the very poor of all castes beg, and the poor Brahmin is no exception to this rule; those whom we are now describing are the professional mendicants. These are principally the *pānchāngam* Brahmins. A *pānchāngam* is an almanack; the word being compounded of *pancha*, five, and *angam*, a member, or division. This alludes to the five specific things taken into consideration in computing by astrology, *viz.*, the lunar day, the day of the week, the sign in which the moon happens to be, the conjunction of the planets, and the combinations. The *pānchāngam* Brahmin is one who, by studying the almanack, is able to state propitious or unpropitious times. He gets his livelihood by going certain rounds, day by day, from house to house, declaring the condition of things as per the almanack, and receiving in return a dole consisting usually of grain. He is not held in much respect by his own caste people, but he is much looked up to by other castes. He is consulted by his constituents, from time to time, when they wish to know the propitious period for any undertaking, as starting on a journey, making an important purchase, putting on new clothes, or new jewels, or when about to take up a new appointment, or when any other important event takes place. He is a Smartha by sect; that is, he is really a worshipper of Siva, and wears the marks of that god, but at the same time he respects and worships Vishnu. He dresses very plainly, or rather he dresses very little at all. He has the loin cloth, and an upper cloth over his shoulder. His head is bare, but, as a Smartha should be, he is plentifully marked with the three horizontal white marks of Siva; this not only on the forehead, but also across the shoulders, on the breast and stomach, as well as on the upper and lower parts of each arm, and across the back of the neck. Of course he wears the sacred thread, hanging over his left shoulder, as a sign of being a twice-born. In his hands he carries a copy of the current

almanack, and a brass vessel in which he collects his doles. He also has a spare cloth, to hold the 'collection', which he carries as a bundle across his shoulder. He does not confine his attentions to Brahmins, but he goes also to other castes, except the Panchamas, and a few other sections of the community, considered to be too inferior for his attention. On going his daily round, when he comes to a house, he shouts out Sītārāmābhyam namah! (Hail to Sītā and Rāma!); or Rāmachendra parabrahmanē namah! (Hail to the beneficent supreme god Rāma!); or Umā Mahēshvarābhyam namah! (Hail to Siva and his wife Umā!); or some other expressions of the same kind. The people of the house, upon hearing the call, present themselves, when he will go just inside, and repeat the details of the almanack for the day, his particular point being to tell the unpropitious period of the day (*varjam*), to which special attention is paid by the people of the house. After this he receives his dole of rice; or very occasionally a coin or two, and then takes his departure to the next house on his list. The native almanack is headed with *slōkas* declaring the benefits to be derived from hearing the *pānchāngam*. The following are specimens of these verses:—

(1) Panchāngashravanam punyam |
Sarvakarma susāthanam |
Pratyaham buddhimān kuryāt |
Sarva pāpa kshayōbhavēt ||

(2) Tithēscha shriya māpnoti |
Vārāt āyushyavarthanam |
Nakshatrāddh haratē pāpam |
Yōgāt rōganivāranam ||

(3) Karnāt kāryasiddhischa |
Panchānga phalam uttamam |
Pratyaham shravanādēva |
Sarva pāpa kshayō bhavēt ||

(1) Hearing the almanack is meritorious;
In all undertakings it ensures success.
The prudent must never fail to hear it.
By this all sins will be destroyed.

(2) Hearing the lunar day will bring wealth;
The day of the week will prolong life;
The star will rid of sin;
The conjunction of the planets will rid of disease.

(3) And the combination will promote success.
These benefits result from hearing the almanack
Every day by merely hearing
All sin will be destroyed.

The declaring of the almanack by the *pānchāngam* Brahmin is somewhat as follows:—He begins by repeating, in a sing-song voice, and at a very rapid rate, some such verses as those quoted above, showing the benefits to be derived from hearing the almanack; he then goes on, in a more deliberate manner, to state the details of the day. Those for the day upon which this paper is now being written would be as follows. An old pandit friend reads it out, in just the same way as though he were a professional, and to the following effect:—Manmadha nāma samvatsara—chaitra-bahula—dashami—shanivaram—45, 56—shravanam nakshatram—40, 44—Vishkambha yōgam—20, 18—karanam kimstughnam—14, 15—Varjamdivi 23, 1—tyajyam 3, 30—dinapramānam 31, 20—Ashvanī 1—Arkahabhukti 1, 15—Chandu 20—April 20.

The meaning of this may be expressed as follows, bearing in mind that a Hindu hour is equal to twenty-four English minutes and that thus the hour forms the sixtieth part of a day:—The year Manmatha—the month Chaitra—the dark fortnight—the tenth day of that fortnight—the name of the day, Saturday—the length of the day, 45 hours and 56 minutes—the star in the ascendant being Shravanam—lasting for 40 hours and 44 minutes—the conflux of Vishkamba—lasting for 20 hours and 18 minutes—the combination kimstughnam—lasting for 14 hours and 15 minutes—the unpropitious time commencing the 1st minute of the 23rd hour of the day—lasting until the 30th minute of the 3rd hour—the length of the daytime 31 hours and 20 minutes—the sun being in the first quarter of Ashvani—the sun having passed 1 hour and 15 minutes of its present sign (Aries)—the 20th day of the moon—English time, April 20th.

It appears to be the custom in many houses to have a certain portion of grain set apart, each morning, to be distributed to the beggars who may come that day. The grain is put into a small basket, and is given into the charge of, perhaps, an elderly woman, or perhaps one of the children, or some such person who may not be particularly engaged in household duties. When the mendicant comes before the door and cries out for alms, the one in charge of the basket will give a handful or two, according to the quantity set aside for charity. Should the supply become exhausted through the multitude of callers, a further supply may be given out, if the household can afford it; otherwise the late comers must depart without receiving anything. Of course it must often happen when beggars are so numerous that many must go away unsuccessful. It

is a pleasant idea, though, this setting aside a portion for the needy; only it would be more pleasant were it not for the fact that so many of the recipients are not worthy of alms at all. Sunday appears to be a specially good day for beggars; this being a most propitious day; and more alms are distributed on Sunday than on other and ordinary days. It need scarcely be mentioned that when the *pānchāngam* gentleman appears, he is received by some of the elders, who may happen to be at home, as his daily message is of importance.

The next class of professional mendicants whom we may describe is the *jangam* mendicant. The *jangamas* are a sect of Saivas who wear the *lingam* on their person, either in a box suspended from the neck or else tied in a cloth round the arm. They are a class of Sudras, who, theoretically, do not hold caste distinctions, and in various other ways repudiate Brahminical rites. Many of this sect follow the profession of tailor and dress-maker, whilst a good number are native musicians. Some of this sect are professional beggars. The *jangam* beggar may be known by his having the upper part of his face and eyes plentifully covered with the white horizontal marks of Siva. He also is clean shaven, not even wearing the universal top-knot (*sikha*). He is more plentifully clothed than the ordinary mendicant, his chief garment being a long reddish coloured coat. He also wears a cap. He carries in his hand a long staff with a steel trident at the end of it; while slung from one shoulder is a bell, and a conch shell, and from the other the alms bag. Round his neck is a rosary, composed of the rough spherical seeds of the *rudrāksha* tree (Elæocarpus ganitrus); and altogether he is a person not easily to be mistaken. He will have his constituents in various quarters, and he will visit them in turn, according to their number, and his own particular need, or fancy. On coming to a house he will stand and ring his bell, to call attention to his presence, at the same time shouting out the words, Mahādēva shembō—names of Siva. Then, standing with his trident staff planted upright by his side, he will begin to sing a snatch of some song, according to the attention that may be paid to him. On receiving a dole, he will blow a long blast on his conch shell, and then take his departure. The conch is held sacred to Siva, who is supposed to enjoy the peculiar sound made by blowing through it. The following are specimens of the songs thus sung. They are taken from the Telugu. It will be noted what a pessimistic ring there is about them. The *jangams* are

pure pessimists, The words Siva, Siva, seem to be used as mere expletives.

A Song of Despair.

Refrain:

Do not trust in it; do not trust in the flesh! *O Siva, Siva, do not trust in it!*

(1) Do not trust in it; do not trust in the flesh! O Siva, Siva, do not trust in it! The body and all its deeds are but for a few days and are vanity. It is all like the acting of puppets; it is but vanity, I know.

Do not trust in it, &c.

(2) All their hopes are founded on falsehood, I know; they are always busied about worldly things. Although one has a million, he must take his last journey to the cemetery, I know.

Do not trust in it, &c.

(3) Relations and friends, they say, surround us; but when we leave the body not one can go with us, I know.

Do not trust in it, &c.

(4) What mean husband and wife? What mean children and posterity? Domestic life is folly and wretchedness. After death none will return, I know.

Do not trust in it, &c.

(5) The soul that does not meditate upon Siva is worthless; away with it O my soul, listen to my word, consider life and wealth to be but vanity!

Do not trust in it, &c.

A Song of Meditation.

Refrain:

O my soul, murmur not against others. Each one should consider his ultimate state. Each one should know that alone he must depart hence.

(1) What wast thou before thou wast born? Why troublest thou thyself with the blessings of the world? Enough for thee to serve the Saviour of the world.

O my soul, murmur not, &c.

(2) Though one may wander like the crow, he cannot escape his fate. Do thou study to find out Siva, then shalt thou attain unto heaven.

O my soul, murmur not, &c.

(3) Thou wilt not need to murmur at others when thou hast attained the *yogi's* power. There will then be no need for any to show thee the way to heaven.

O my soul, murmur not, &c.

(4) Man should know that all flesh is vanity and he should understand God in his heart. There is no benefit from being any one's disciple.

O my soul, murmur not, &c.

The next class of religious mendicants that I shall describe is the *sātānis*.

The *sātānis* are amongst the Vaishnavas what the *jangamas* are among the Saivas. This sect was founded by Chaitanya in the 15th century, and originally its adherents were of all castes. Now, how-

ever, in these parts at least, *sātānis* are Sudras; they particularly worship Krishna, whom they hold to be the supreme God. A large number of this sect are minstrels or mendicants. Like the *jangam*, the *sātāni* should be clean shaven, both face and head. On his face and various portions of his person he is adorned with the trident-shaped mark of Vishnu. On his shoulder he carries a guitar-shaped instrument, having four wire strings; on this he strums as he goes along, and with it also he accompanies his songs. He has a pumpkin-shaped copper vessel to receive his doles, which he transfers to a cloth when the vessel is full. This vessel will also be adorned with the religious marks of Vishnu. He begs from all castes and conditions except the Panchamas. When he comes in front of a house where he expects alms, he may shout out Shri matē Rāmānajaya namah! (Adoration to the most excellent Ramanuja!), and then begin to sing one of his songs, or hymns, of which the following are specimens. They are taken from the Telugu. In the first of these, Vishnu is called the saviour of the elephant (*danti varda*), in allusion to a story in the 8th book of the *Bhāgavatam*, where Vishnu is said to have saved an elephant from the power of a crocodile. The elephant was bathing in a tank, when it was attacked by a crocodile which would have killed it had not Vishnu come to its relief.

A Meditation on Vishnu.

Refrain:

O my soul, why settest thou thyself on vanity instead of meditating upon him who is the saviour of the elephant?

(1) O my soul! ever employ thyself to thy full satisfaction in meditating upon the beauteous feet of Hari (*Vishnu*).

O my soul, why &c.

(2) O my soul! dost thou not know that death is ever seeking thee? Show thy wisdom by fixing thy mind upon him who is great in excellence.

O my soul, why &c.

(3) O my soul! Why destroyest thou thyself in caring for the three vain things (wife, children, and riches)? Rather become a servant of Sheshashai (*Vishnu*), and thus rid thyself of sorrow and attain unto joy.

O my soul, why &c.

(4) O my soul! meditate upon him who sits on the great gold throne, in the palace on the hill at Kanchi, with his wives Bhūdevi and Shrīdevi; the saviour of the elephant, the embodiment of all good.

O my soul, why &c.

Praise to Rama.

(1) O thou father of Brahma, thou glorious one Sri Rama!
Is it in my power to describe thee?

(2) I will praise thee, I will tell of thy excellence ; graciously attend.

Is it in my power to describe thee ?

(3) Didst not thou in my youth slay Maricha with an arrow, and relieve the sorrows of the sages ?

Is it in my power to describe thee ?

(4) Didst not thou break the bow of Hala hala, and become the husband of Sita ?

Is it in my power to describe thee ?

(5) Didst not thou spare the traitor Kakasura, when he fell powerless at thy feet and pleaded for mercy ?

Is it in my power to describe thee ?

(6) Didst not thou ever bestow prosperity upon the faithful, who meditated on thy feet ?

Is it in my power to describe thee ?

(7) O thou the great friend of the friendless, thou adored of Siva, remove my sorrow and save me.

Is it in my power to describe thee ?

Another well known religious mendicant is the *dāsari,* or Pariah priest. This functionary is the one who performs all religious ceremonies for the Pariahs. He officiates at their marriages and funerals, and at the celebrations for the dead, and all other such ceremonies. He is also physician, astrologer, and soothsayer ; and altogether a very important man. He receives fees for his services, but he also lives by begging ; and from the fact that he begs from all castes, and, hence, from those who do not need his official services, he must be classed as a mendicant. He is a Vaishnava by religion, and he wears the trident-shaped mark of Vishnu on his forehead, and also on his shoulders, neck, and stomach. He is also known to belong to the Ramanūja sect by having a clean shaven face and upper-lip. He carries on his shoulder a guitar-shaped native instrument, having three wire strings ; on this he strums as he goes along, and with this he accompanies his songs. The strings are struck with a spiked-ring kind of thing, something like what is used in playing the European zither. He carries either on his head, or on his shoulder, or fastened round his waist, a large fluted brass or copper vessel, which is used for collecting the alms. This vessel is also ornamented with the trident-shaped marks, as also is the musical instrument. He carries in his hand a pair of wooden castanets, or a pair of small bell-metal cymbals ; these he uses to beat time as he sings. As he walks along he sings to himself, striking his cymbals, and strumming on his instrument. He is generally a jovial, merry fellow, of goodly

condition as to his body, being quite the reverse, in this respect, of the pessimistic *jangam* described above. He looks on the bright side of things, as becomes one of his sect, and he is a very popular visitor as he goes his rounds—people enjoying listening to his songs. As he comes into a village, or near a house where he expects a dole, he will break into a song, of which the following is a specimen. The refrain is sung at the commencement of the song, and also at the end of each verse, as is generally the case with native songs.

DIVINE MEDITATION.

Refrain :

Hail, thou lord of the sages,
Thou dweller in mount Yedu!
Hail, thou the great purifier,
Who delightest in doing good!

(1) O thou who composest the universe,
Thou beauteous divine being,
Thou true refuge of all,
My sorrows wilt thou not remove?
Hail, thou lord, &c.

(2) Thou lovest me, is it not so?
Wilt thou not therefore save me?
I love thee, is it not so?
Shall I not ever more flee to thee?
Hail, thou lord, &c.

(3) Thou who delightest in the Supreme,
Why art thou angry with me?
I have called but thou hast not answered,
Wilt thou not answer in love?
Hail, thou lord, &c.

(4) Thou who art excellent in greatness,
Whose word is sweet as is nectar,
Srinivasa's great refuge, and stay,
Thou favoured of Vishnu, O save me!
Hail, thou lord, &c.

On coming in front of a dwelling where he expects to receive help, he stands, and sings some such hymns as the following :—

A HYMN TO VISHNU.

Refrain :

O Narayana, the nectar of thy name
Is to me life and health and all!
Thou lotus-eyed cause of all causes,
Thou most beneficent one, be gracious

(1) Fasting I cannot sustain,
Meditation and prayer I know not.
I, a feeble and foolish transgressor,
Crave a share in thy bounteous grace.
O Narayana, &c.

(2) I practise not giving of alms.
I am ignorant of all heavenly ways.
O look upon me, thy poor slave,
And help me to contemplate thee.
O Narayana, &c.

(3) O refuge of Venkatadas,
Thou spirit of wisdom and right,
Enthroned on the lotus, attend,
Give ear unto my humble prayer!
O Narayana, &c.

On receiving his dole, the *dāsari* will pronounce a blessing upon the giver in some such words as the following :—

THE DASARI'S BENEDICTION.

Dhana kanaka vastuvāhana samvrudahiputra pautrābhivruddhi —āyurārōgya aishvaryābhivruddhi—mamāsīrvachanam brahmāsīrvachanam—shrīyahpati krupayā kshēmapūrvaka sakala sāmrājya siddhirastu.

Wealth, gold, and other riches in abundance—abundance of children and grandchildren—long life, health, and prosperity—My blessing is Brahma's blessing—by the mercy of the all bountiful, may you have prosperity in abundance.

The *dāsari*, and the *pānchāngam* Brahmin are much sought after on account of their skill in settling which are good or bad times for any particular event to take place. In this respect they answer somewhat to the fortune-tellers of Europe. Suppose a man wants to know what is a good time to perform a marriage, or to start on a particular journey, or anything of the kind, he will seek out a person skilled in such matters, in order to know when is the best time to commence the undertaking. The calculation seems to be made somewhat in the following manner. There are twenty-seven stars which are supposed to guide the affairs of mankind. There is a rule by which certain letters of the alphabet, and combinations thereof, are attached to certain stars, and this is the starting point in these predictions. Suppose a man is about to start on an important journey, and he wishes to know when he should set out. On repairing to a *dāsari*, he will be asked his name. Suppose the name to be Venkayya, the first combination of this name being Ve,

and that being attached to the star Mrugashira, calculations are made with the help of the almanack, as to the position of that star with reference to the planetary system generally, and in this way a conclusion is arrived as to a certain particular period of time—an hour, or a day, or a week, or a year, as the case may be—being favourable or otherwise. Of course a fee is attached to such services; the amount of the fee depending, to a certain extent, upon the nature and importance of the event comtemplated.

The fourth stage of a Brahmin's life is that of the *saniyasi*, during which he is supposed to leave his home and family and live entirely by alms. He should shave off his *sikha*, or topknot, and discard his sacred thread; and, going forth as an empty-handed mendicant, live a life of hardship and self-denial for the remainder of his days.

> A gourd, a wooden bowl, an earthen dish, or a basket of reeds, has Manu, son of the self-existing, declared fit vessels to receive the food of Brahmins devoted to God.
>
> Only once a day let him demand food; let him not habituate himself to eat much at a time; for an anchorite habituated to eat much becomes inclined to sensual gratifications.
>
> At the time when the smoke of the kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, *that is, late in the day,* let the *saniyasi* always beg food. (Manu, vi. 54—56.)

This may have been a general rule in Vedic times, but now-a-days there are very few indeed who adopt this mode of life; and those who do, are perhaps mostly to be found at Benares and other Hindu holy places. The chief *gurus* of the three great sects, who follow respectively the *Dvaita, Advaita* and *Visishtadvaita* schools of philosophy, must be *saniyasis*; only instead of leading a wandering life, they live at the chief seats of theological power; and though they subsist by the alms of the faithful, their revenues are in reality very large indeed. From time to time they go on tour in great state, with elephants and horses, to confirm the faithful, and to decide upon religious matters, as well as to receive alms. Personally, these great *gurus* are said to live as *saniyasis* should do, in great simplicity of life and habits.

Besides the great orders of religious mendicants, of which the above named may be taken as samples, there are large numbers of professional beggars who travel about the country, adopting various devices to attract the attention of the people, and extract alms for themselves. One may often see a small group of men, usually of the

cowherd caste, having with them several trained bulls, clothed in a fantastic manner, which have been taught to dance, or bow their heads, as if in assent to anything said to them, or place their feet upon their masters, or to perform various other tricks. The men have musical instruments and drums, and are themselves clothed in a fantastic manner. These are very sturdy beggars, and when they receive anything, the givers are blessed by the bull licking them. There are also the snake-charmers, the trained bear-leaders, and the trained monkey-men, who travel up and down the country begging. There is, too, the professional story-teller; and it may be interesting to mention that the story-tellers in these parts, amongst other stories, tell that of Bussy and his wars with the English. Some people go about with a kind of portable puppet show, and some of these will also flog themselves with a kind of scourge, and this until the blood flows, all to excite pity or admiration and to get alms. Some also go about with a small double drum, shaped like a large hour-glass, which is sounded very rapidly by a quick turn of the wrist bringing a hard knotted cord to bear upon the parchment at both ends; these perhaps also add to their accomplishments by barking like a dog. Numberless, indeed, are the devices of the lazy rogues to get a comfortable livelihood without hard labour. The indiscriminate giving of alms is an outgrowth of the religious system which enjoins giving for the mere asking, and that to one and all, whether orthodox or heterodox. This is also carried to such an extreme that not only is it meritorious to feed animals of various kinds, but also even ants, to which handfuls of broken grain will be cast.

Gifts must be made by each housekeeper, as far as he has ability, to religious mendicants, though heterodox; and a just portion must be reserved, without inconvenience to his family, for all sentient beings, *animal and vegetable.* (Manu, iv. 32.)

Connected with the subject of mendicity is that of *satrams,* or choultries, and sheds erected in the hot season for the giving of water, or butter-milk, or the like, to the poor and thirsty wayfarer. There is no town, and scarcely any large village, which has not some kind of *satram,* be it ever so humble a building, which has been erected by charity—sometimes by an individual, and sometimes by a group of persons, or perhaps a whole village—to accommodate travellers. In a country where there are no inns, or hotels, as in Europe, these form an excellent substitute; and considering the habits of the natives, they are more suitable than anything European could be. So useful indeed are these places, that

Government, and public bodies like municipalities, sometimes either build them themselves, or assist by grants in the building of them. These *satrams* are of two kinds, those which are merely for lodging, leaving the visitors to provide for themselves, and those which, in addition to lodging, provide food gratis to the needy traveller. It is this which brings the *satram* within the subject of mendicity. Many of these institutions have endowments of lands attached to them, which, in some cases, afford a large income. A large choultry may have different divisions for different castes; whilst others may be only for one particular caste. It is only poor travellers who will receive their food gratis; the well-to-do will provide for themselves, though they gladly make use of the accommodation provided. It is considered very meritorious to build or endow a *satram*, and there are passages in Hindu sacred books which enjoin this form of charity. The following is a quotation from the Shēshadharmam of the *Mahābhārata*, which bears on this subject :—

(1) Dēshē grāmē purē mārgē |
Annasatram prakalpayēt |
Taddānāt punyamāpnōti |
Yāvat chendra divākaram ||

(2) Nā annōdakasamam dānam |
Sarvēsham truptikārakam |
Taddātrūnām bhavēt punyam |
Ihalōkē paratracha ||

(1) In a country, village, town, or public way,
A food-giving *satram* should be erected.
Merit thus obtained will last
As long as the sun and moon endure.

(2) There is no gift like unto water, and rice,
Which are satisfying to all.
Those who give these will obtain merit,
Both in this world and in the next.

Allusion may be made to the various occasions upon which articles of food are distributed gratuitously, to Brahmins, or others, as the case may be. Notice has been taken of this in the papers on marriages, and funerals, and ceremonies for the dead. Upon these and various other occasions, some of which have been noticed in the various articles of this series, food is distributed to Brahmins, and to the poor, according to the ability of the giver. It is these things which cause them to be such a source of debt, and other

like troubles. Custom, however, and the rules of religion are so strong that few if any dare to disregard them.

There is perhaps no need to dwell upon the ordinary street beggars, of whom there are so many to be met with in this country and in other lands. In England, the laws are severe upon the ordinary beggar, and mendicity, in the form in which we see it in this country, is there suppressed by the strong hand of the law. That being the case, Government takes care that public institutions are provided for the relief of the really indigent; and this provision is met by a regular tax upon the community. It is not that the English are a less charitably disposed people than the Hindus; but they are also a practical people, and care is taken, as far as possible, that charity shall not flow in unworthy channels. Doubtless in the West, as in the East, there is a good deal of imposition on the good feelings of the charitable, but such evils are there steadily suppressed, both by the law of the land and also by public opinion. It would be impossible to legislate against mendicity in India, in the present condition of the country; nor would it be wise or beneficial to attempt to do so, until something could be devised to better meet the wants of the truly indigent and helpless, of whom there are large numbers up and down the land. It is the abuse of charity that we deprecate and not charity itself. In this paper we have dealt chiefly with those forms of mendicity which are an outcome of, and are fostered by the Hindu religion. Not that anything approaching an exhaustive list has been given of the religious mendicants to be met with; those described are only samples of a variety whose name is legion. Nothing has been said of what may be called the forbidding, and even disgusting side of the question, details of which are found in the writings of Ward and others; indeed such things may be seen now by those who care to enquire or to look for them, where idle vagabonds, by the most disgusting means, practically force people to supply them with what they ask for. If a proper computation could be made, it would, I believe, show that a very large section of the people live directly or indirectly, upon so-called charity; and considering that the Hindus are, as a people, comparatively poor, this must be a heavy tax upon the industrious portion of the community. This is not the only evil caused by such widespread mendicity, for its effects upon the morals of the mendicants themselves, as well as public manners generally, cannot but be most deplorable. Indolent habits are ever the parents of general evils, and the results of such a state

of things as has here been described, must have a very evil effect upon the moral and physical welfare of a people. Charity in itself is a grace that, in its true and righteous exercise, not only confers benefits, but brings reflexive good. "This cannot however be said of mere giving, as such, apart from the worthiness either of the object or the motives impelling the giver. The giving, merely with a desire of obtaining merit for oneself, or to receive a *quid pro quo* in the shape of pardon for sin, or a better position in a future birth, lacks the very essence of true charity, which is the doing of good for the sake of doing good. I would not, however, have any one think or infer, that many Hindns are not truly charitable, in the best sense of the word; for true benevolence is not confined within any bounds, national or religious; but I do distinctly say that, as far as reading and observation enable me to form an opinion on the matter, the teaching and practice of Hinduism, as regards charity, is not in accordance with the spirit of true beneficence, properly so-called. How different it is from the teaching of Christianity the following quotations show :—

As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi. 10.)

For we hear there are some which walk amongst you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. (2 Thess. iii. 11-12.)

Let him labour working with his hands the thing which is good, that he may have to give to him that needeth. (Eph. vi. 28.)

J. E. PADFIELD.

THE TEACHING OF COMPOSITION IN SCHOOLS.

BY composition in this paper is meant, primarily, composition in the pupil's vernacular. But in India, where a foreign language has taken the place of the vernacular in the high school, the paper may be taken as applying to English composition.

The end of composition, as of every subject in a rational scheme of education, is (1) for use, and (2) for discipline.

The utility of the art of composition is so obvious, especially in a country where admission to the public service is the aim of two-thirds of those who learn English, that it may be passed by without further remark. We proceed at once, therefore, to consider it as a training or discipline.

Composition, if well taught, encourages a habit of clear and pre-

cise thinking. If taught in a slovenly manner, it has the opposite effect. Bacon puts writing, by which he means composition in its largest sense as well as mere note-taking, alongside of reading and conversation. "Writing maketh an *exact* man." When the teacher insists on having every idea, however simple or complex, expressed clearly, the pupil is forced to think clearly. We never know the extent of our acquaintance with a subject until we begin to teach it or to write it down with exactness. Then, at least, we are obliged to have the idea presented definitely to the mind before we can find adequate expression for it in words. On the other hand, if the teacher is himself a confused thinker and allows any form of words with a semblance of meaning to pass for composition, he will send forth from his school confused thinkers and inaccurate writers. There seems to be no *via media*. You either make a spoon or spoil a horn. Hence composition is rather a dangerous subject to teach.

Again, composition gives the pupil command over the resources of his own mind. It is often extremely difficult to get hold of the very idea we are after. We have a vague conception of what we want, and after thinking about it for a little, we believe we have it, when Proteus-like it eludes our grasp. If there is no immediate necessity to catch it and tie it down, we give up the pursuit. But in writing an essay the pupil is forced to continue until he has finally secured his idea and put it down definitely on paper. The testimony of all writers is that practice in this art makes it comparatively easy. A habit of concentration, and of seizing and expressing one's own thought, may be taught like any other habit. This hunting after ideas is exemplified in its most marked form in abstract philosophical thinking, but the difficulty to the schoolboy of his simple theme is the same in kind though different in degree.

A third disciplinary result of composition is that it teaches the judicious selection and methodical arrangement of ideas. The boy is told what is wanted. The end is proposed to him. He must from the stores of his own mind, his observation, reading, and reflection, select and arrange such materials as may contribute towards the end he would attain. This requires judgment, and every exercise of the sort is a discipline of judgment. The boy is asked to describe, say, a storm at sea which he has witnessed from the shore. It may include a shipwreck, with all the confusion and horror incidental to such a spectacle. The scene has made a deep impression on his mind. It is impossible to catalogue all his sense-impressions, or all his feelings. But he has an idea, not very pre-

cise at first, perhaps, of what he wants to write about, and he selects, perhaps unconsciously, from the multitude of impressions, those incidents and characteristics of the scene which are best fitted for the end he has in view. In an exercise like this he discovers not only the natural vigour of his intelligence or his common sense, but also the bias of his feelings. The faculty of selection in its highest form is the special gift of a few geniuses. But the ordinary faculty may be stimulated and guided by the teacher. An average boy may be taught to write a report equal to the newspaper paragraph. But the shrewdness of the reporter differs very greatly from the poetic art of a Shakespeare, a Chaucer, or a Scott. The methodical arrangement of the materials is the natural consequence of clear thinking and judicious selection.

Such being the end of composition, both as regards utility and as regards discipline, the question arises: To what extent should composition be taught in school? The answer is: To the extent of utility. The teaching must be carried so far that it may be of some use in after life. How far is that? If a boy is to find the art useful he must be able to write with *facility and correctness.* This is the lower limit. Unless a boy can write correctly and with a fair amount of ease, his acquisition will be of little value. If he does attain this power he will also gain the mental discipline that accompanies the study. As a matter of fact, very few schoolboys of fourteen, even when well taught, are able to compose easily and correctly, whatever the reason may be. Perhaps it is because their minds are not matured enough to get all the benefit that is expected from the discipline.

But beyond this lower limit of facility and correctness, in the university stage the student may be taught *style,* or elegance in composition. This belongs to the ornamental rather than the useful part of education. For the average pupil in school, questions of style are beside the point. But in the university stage, after mechanical correctness and ease have been secured, much additional interest for the teacher and the student may be added to the study by attending to style. Accompanying this ornamental utility, if we may so speak, there goes discipline of taste and of judgment so far as it is combined with taste.

Coming next to consider the different kinds of composition, we note first that composition begins in the infant school with the first answer that the child gives to a simple question, and should be continued in its various forms throughout the whole school period.

(1) *Extemporaneous, or Oral Composition.* There is no essential difference between conversation and composition. In the one case we express the idea mainly by sounds, in the other wholly by visual symbols. But in each case the idea is conveyed by words and sentences. Yet, while every one can speak with more or less ease, not everyone can compose. The reason is that in conversation we are careless of the form, if the meaning is given. Words tumble out anyhow; we go back on our words to repeat and correct; a half-formed sentence, even a bit of a word, is allowed to usurp the place of the rightful claimant; and as soon as we perceive that we are understood we stop speaking, unless we wish to be accounted *bores.* In composition, on the other hand, the idea must be fixed in a distinct form of words, for we cannot help out the meaning with a look or gesture as in conversation. The tendency, therefore, in conversation, is to give prominence to the matter at the expense of form, and in composition to attend too much to form to the neglect of the matter. But these are the extremes, and in composition proper, virtue lies in the mean. If the teacher can convince his pupils that written sentences and spoken sentences are in essence the same, he will do much to impart that *reality* to his lessons that should be aimed at in all lessons. I shall try to show under the head of method, how class answers may be made to contribute towards the more formal exercise.

(2) *Paraphrasing.* This is an exercise much in use in almost all schools, and is a favourite with examiners. It is really a most difficult exercise, which young children are expected to do at sight, but which would tax the powers of the ablest masters of language. A passage is taken from the best authors, and is to be turned into the pupil's own words. An honest teacher is never pleased with his own or his pupil's paraphrases, for the best can only approximate to the original. Nay, it does not even approximate, for those qualities in the passage which render it classical are the very qualities that suffer by change. Could any paraphrase approximate to Addison's Vision of Mirza, or his Essay on Westminster Abbey? If this is true of prose, and simple prose too, how much more is it the case with poetry! One would like to see a paraphrase of "full fathoms five the father lies, &c."; a boy studying chemistry would give a pretty scientific paragraph on 'decomposition'. But with most boys, paraphrasing is a very simple process. They substitute other words for the words of the original, word by word, phrase by phrase, line by line, all with the help of a dictionary. "The quality

of mercy" becomes "the attribute of forgiveness," "a sea change" becomes "marine transformation," and so on. No exercise could be more ingeniously devised for the mal-teaching of synonyms, and destroying the perception of the difference between words. Every attempt at paraphrasing in literature has utterly failed (for example, Bentley's Shakespeare, and even Pope's paraphrases of Chaucer). Paraphrasing may be called a kind of translating. A passage is taken from Gibbon or Johnson to be *Saxonised.* This is all very well as an exercise in philology, but it is not composition. If paraphrasing is to have a place in a school curriculum, it should be the turning of bad English into good, and not the reverse process. There are enough of *corpora vilia* in the language for that purpose without using Milton.

(3) *Re-composition.* By this name is denoted an exercise of the following kind. The pupil learns a lesson along with his master, or he reads a story for himself, or has a story read or told to him. He is then required to reproduce in his own way the substance of what has been given to him. It may seem at first sight as if this were only another way of paraphrasing. There is, however, a great difference between changing a piece of difficult English into other words *with the book open,* and writing out the substance of a simple narrative *without the book.* In paraphrasing, the passage as a whole scarcely enters the mind at all, but each separate word or phrase as it comes up is changed not by a genuine mental process but by mere word-memory. In re-composition, on the other hand, the materials are indeed supplied, but they must pass through the mind of the pupil, and in the process they assume a form which is of the pupil's own creation. At the same time it must be admitted that re-composition is not likely to be of much value in after life. Grown men do not care to go on repeating in other words the substance of what they have heard or read. They read, hear, observe, or learn by every channel, but they seek with varying success to stamp the materials with their own individuality before they give them forth again. When they do so their composition is *original.* In re-composition the selecting judgment is employed. All parts of the story are not equally important. There are the main points and the subordinate points; the pupil must use his judgment as to what points shall be brought prominently forward, and what left untouched. But at best the exercise is merely an introduction to original composition.

(4) *Original Composition.* The pupil makes a great stride

when he goes on to original composition. Up to this stage the materials have been supplied to his hand. They have been already worked up into a form which is to serve him for a model. Now, however, the materials are not directly and immediately supplied, but are gathered by a preliminary exercise of the pupil's intelligence on the facts of his own experience,—from observation, from reading, and from reflection. He no longer draws from a copy but from nature. Formerly he was like a student in a laboratory, surrounded by elements and retorts and the means of experimenting. His task was comparatively simple. Now he is in the position of an original investigator. Nature is a huge laboratory, but the elements are not labelled, and there are no ready-made retorts and test-tubes. Originality shows itself in the way that it works in nature's laboratory. So with original composition in school. There is no exercise better suited for discovering originality or poverty of thought and expression. Some nice and interesting questions might be asked as to what really constitutes originality. There is nothing new under the sun, it is said, and the greatest thinkers have been indebted to their predecessors, and are largely moulded by the influences of their own time. Most readers of Shakespeare receive a shock the first time they learn that he borrowed the plot of every one of his plays. Learned books have been written to prove that all the fine things in Tennyson were said long ago. Grey's *Elegy* and *Bard* are mosaics made up from the literature of many lands and ages. Yet Shakespeare and Tennyson and Gray are original. They borrow, but that which they borrow undergoes a transmutation by passing through their minds. Dante says: "There is no greater sorrow than to recall happy days in misery;" Tennyson also says: "A sorrow's crown of sorrows is remembering happier things." The thought is the same, and Tennyson may have borrowed it or not, but he does not pay back in the same coin that he received. It may seem absurd to enter into a disquisition like this in an essay on school composition; but after all, composition, like human nature, is the same in essence from the highest to the lowest; setting aside that impalpable thing called genius, the same faculties are brought into play in composition of every kind. And those faculties are best examined by adducing *instantias prærogativas*. If the pupil's exercise shows that his mind has really been at work to produce not a mere heterogeneous mixture of parts held together mechanically between the first and last lines of his paper, but a unity whose parts are welded into a whole by the

mind, then he deserves to get credit for originality so far as it goes. The remarks on utility and discipline under the first head of this paper apply especially to exercise in original composition.

(5) *Letter-writing.* This is a variety of original composition, but on account of its importance it is worthy of separate consideration. In one sense letter-writing is more formal, in another and deeper sense it is less formal, than a set exercise on a theme. It is more formal in appearance, being dated and signed, etc., and less formal in matter and style. The set exercise should keep close to one subject throughout; it may indeed range over a wide field, but it always comes back to the main subject, and ranges with a view to that subject. A letter on the other hand does not dwell long on any one point, but flits abruptly and unceremoniously from subject to subject. The thread of association that unites its parts may be of the slenderest description, even to non-existence. There is no need for continuity even of spirit in a letter; it may be grave, gay, witty, sad, and ill-natured all in one sheet, according to the varying moods of the writer. A letter requires less concentration than an essay, and is therefore better liked by children.

We come next to the consideration of *method* in composition. Comprehensive rules of method may be deduced from the foregoing principles, but every teacher must be left to himself to discover the best expedients for carrying the rules into practice.

(1) *Oral Composition.* In order that oral work may be a true introduction to composition the following rules should be observed:—

(*a*) Let the teacher always express himself fully and correctly. Not only in questions, but in all explanations, the teacher should set an example of correct speaking. Unless he does so, he can scarcely blame the pupils for being as slovenly as their master.

(*b*) The teacher should insist on getting fully expressed answers in reply to his questions. Let him not be content with a hint, or half-sentence, a mere yes or no. Children are often shy, and do not like *to make a speech*, but if the habit is once formed and is recognised as the right thing to do, they will be shy of doing the opposite.

(*c*) Questions on the lesson that is just read afford the best means of testing how far the pupils have followed the story, and of giving exercise in composition.

(*d*) The children should be accustomed at the earliest possible stage—as soon as they can write—to put down on their slates the answer they have themselves given if it is formally correct. It

may be only three words, but if these form a complete sentence they contribute to the result. The children are thus accustomed from the first to regard spoken and written sentences as two ways of doing the same thing.

(2) *Paraphrasing.* If this exercise is to have any place in school, the teacher should never leave the piece until he has dictated his own paraphrase to the pupils. They are prepared from their own attempts to appreciate the way in which the master changes the original. The master should also give a logical analysis of the original, with the view of showing the pupils how he arrived at his paraphrase. The crux of paraphrasing is what to do with metaphors. Some would leave them out altogether, and give the bare bones of the meaning without adornment. Others would change them into long-winded similes. The following question was given in an English paper,—no matter where :—

> " Paraphrase, without metaphor, the passage :
> 'They left me then when the grey-hooded even,
> Like a sad votarist in palmer's weed,
> Rose from the hindmost wheels of Phœbus' wain.' "

It is difficult to see what the student was expected to do here, unless he were to say, as Chaucer does after one of his metaphors, " which is as much as say that it was night."

(3) *Re-composition.* There are three varieties of this exercise, differing in the manner in which the materials are supplied to the pupils.

(*a*) The pupils study, along with the teacher, an easy story or historical tale. At first the story selected must be very simple, and such as a child can easily comprehend. A fable or a story of animals is very suitable. In teaching the lesson with a view to re-composition the teacher should be careful to emphasise the main points of the story. He need not be afraid of being too careful about this, for with all his care, he will certainly find that several of his pupils have wholly missed the points, and have set down the tale in admired disorder. As the pupil's exercise is briefer than the story in the book, the teacher can judge whether the pupil has used his judgment in selecting and arranging what was essential.

(*b*) The next step in re-composition is when the story is read to and not by the pupils. This exercise, while still very simple, makes a greater demand on the attention, and on quickness of perception. The teacher should select a suitable extract from a newspaper or story book ; read it slowly once over, stopping to explain

difficult words and allusions; read it a second time distinctly without stopping to explain. Up to this point we may suppose that the story is so simple and short that there is no need to insist on *paragraphing*. Let the teacher now read a story with a view to teach (1) the *selection of a title*, and (2) *paragraphing*.

To select a title for the story seems easy, and to teach how to select a title seems trifling. But let any teacher read a story without telling the children the title, and let him then ask them, What was the story about? He will get a great variety of answers. Some children will fix on subordinate details and take a title from them, others of a moralising turn will give a title like a copy-book head line, and a few will fix on the essential point of the story and give the right kind of title. When the child has fixed in his own mind "what the story is about" he has a clue to the manner in which the tale should be unfolded.

A paragraph is a natural division of the story. Let the teacher go over the story without book in a conversational way with the pupils, in order to elicit from them the natural divisions. Let him then tell the children to begin a new line when they begin what they think a new division. The less mystery he makes about it the better. At a later stage he may give further instruction on this subject, but at first it will be enough to introduce the children to the idea of *dividing up* the story naturally.

(c) If the teacher is good at telling a story, let him do so, throwing in as many extras and asides as he may think fit, but always making sure that the story itself is clearly and vividly told. Nine teachers out of ten should abstain from this exercise. The re-composing will tax the selecting and arranging powers of the pupils. Some will take up most of the time and space with the introduction, which the teacher meant merely to clear the way for the story proper, others will put in the interpolated asides while leaving out the pith of the matter. In many cases the teacher may be to blame.

(4) *Original Composition.* There are two main varieties of original composition—narrative, and descriptive. The pupil is already acquainted with sentence-making and with the elements of paragraphing. The teacher's duty is restricted to :—

(*a*) Supplying the pupils with preliminary rules for their guidance, and with examples.

(*b*) The selection of themes.

(*c*) The criticism of exercises.

(*a*) *The chief difficulties with pupils are to know where to* begin, how to arrange their materials, and what amount of space *to allot to each part. The fundamental rule as to arrangement* and selection is to "follow the natural order." The only *real arrangement is the most natural arrangement.*

In *narrative* composition the time-order is the most natural. In school exercises, which are as a rule simple, the strict sequence of events in time is the order in which they ought to be narrated. In novels and histories where many different threads of the story have to be carried on simultaneously, it is necessary to group events in masses for the sake of clearness. The time-order cannot then be strictly observed, though it forms the basis of the order. To read Gibbon intelligently is itself a training in orderly arrangement. It may seem very easy to tell a simple story by sticking to the time-order. But most people get mixed when they try to narrate an event which they have witnessed; they begin at the wrong end; they forget something, and have to go back; they give a scrap here, and a scrap there; and finally their meaning has to be dragged out of them by questions.

In *descriptive* writing the natural order is to begin with the salient features of the object to be described and go on to the less obvious and important. By the most salient features are meant either those that strike the sense most forcibly, or those that are most essential. It depends very much on the purpose of our description whether we select the prominent external qualities or the essential qualities to begin with. In scientific description we take the latter first. To describe a steam engine scientifically we should not begin with the funnel, and the boiler, the puffing, and the whistling, but with the simplest form of a piston-cylinder. But if we are giving an account of the arrival of a train, the outward aspects of the object would take precedence of the essential scientific aspects. The distinction here hinted at is based on a radical distinction which lies at the root of all philosophy,—the distinction, namely, between things as they *are* and things as they *seem.* The salient features must be dwelt on at greater length than the subordinate features.

It will generally be necessary to combine the two rules that have just been stated. The time-order gives the basis of arrangement; the salient features determine the proportion of space to be allowed to each part of the subject. The teacher will of course find it necessary to illustrate these rules by means of examples.

Some would advocate the providing the pupils with a skeleton essay-form. They object to the time-order rule and the salient-feature rule, on account of their generality. Boys, it is said, do not know how to apply a great principle. They require detailed rules. The 'unchartered freedom' of the principle leaves them as much at sea as before. If a skeleton form were provided, it would be a kind of go-cart until the pupil learned to walk, a cork-jacket until he learned to swim. There are two main objections to go-cart composition. (1) It is impossible to devise a scheme that will suit every kind of theme; and (2) the use of a scheme destroys the power of thinking by obviating the necessity for thought. The moment that a scheme is supplied the exercise becomes purely formal and mechanical. The free thought of the pupil does not need to play round the subject. There are so many compartments to be filled up, and he fills them up as if it were a government schedule and with as little thought. It is quite otherwise if the pupil makes up his own scheme. Indeed, the teacher should encourage him to do so. For an essay of any length a scheme should be carefully drawn up before a word of the essay proper is written. But the scheme must be the pupil's own. It is not then a dry skeleton to be dressed up in borrowed clothes, but a living organism that grows and develops with the pupil's thinking.

There is still one sense in which a scheme may prove useful to one who knows how to use it. Take Aristotle's categories. They may be stated in the form of questions: Where? Why? How? When? &c. Suppose you want to write about the Reformation. You ask yourself: "Where did it begin, succeed best, or altogether fail? How did it originate, grow, come to a stand, and even retrograde? When, &c? Each question is the starting-point of a train of thought which soon supplies a thinker with material for a speech or essay. But the thinker uses the categories as an aid to thought, the schoolboy would use his scheme as a refuge from thought.

(b) *The Selection of Themes.* In choosing subjects for exercise the teacher must have regard both to the end of composition and the age and capacity of the pupils. To be at once useful and disciplinary the subjects must possess a real interest, and have, if possible, a practical bearing on the boy's life. It is obvious also that the subject must be within his grasp; they must be such as there is reason to suppose he knows something about.

In the first place, then, abstract themes ought to be avoided. It would be absurd to ask a boy of thirteen or even of seventeen to

write an essay on *Truth* or *Superstition,* though doubtless it is often done. In the elementary stage the pupil can only repeat the commonplaces that are so often on the lips of teachers; in the secondary stage they go to the library and repeat what Bacon and Helps say; but in both cases without thought. If they are able to appreciate fully all the wisdom in a page of Bacon ten or even twenty years after leaving school, their experience will have exceeded that of most men.

In the second place particular subjects are to be preferred to general. Particular objects are *percepts,* and percepts come before concepts. A boy will be able to write an interesting exercise on 'our dog' or 'our horse', when he would find little to say about 'domestic pets'. Besides encouraging direct observation, to write on actual things accustoms the boy to connect his school work with ordinary life.

Again, for the sake of variety, the teacher should *seize on every novelty* for a subject. A public meeting or Congress is held in the town. The boys are told beforehand to observe and collect material for an exercise.

Older pupils are often pleased to get *a historical theme,* or a subject from current events in the newspapers. Such subjects give the readers a chance of distinguishing themselves.

The pupils should sometimes be allowed to *select their own themes.* The teacher will often get valuable suggestions by allowing the pupils to propose subjects for composition.

The same kind of theme should not be often repeated. A series of successive exercises on animals one after another is bad, unless the pupil has a particular animal in mind each time. Even then the exercise becomes stale, and he gets into a rut.

(*c*) *The Criticism of Exercises.* The correcting of exercises, the reading of school essays, and the marking of examination papers are the most irksome and disagreeable part of a teacher's work. But the work must be done conscientiously if the teacher is to know his pupil's weakness, or if he wishes the pupil to profit by his instruction.

Let the teacher *be careful about details.* There are other school lessons that deal specifically with spelling, capital letters, grammar, &c. But even in the highest class the exercises must be carefully scrutinized for small errors. The wrong use of prepositions, violation of concord, and ambiguity of pronouns are common mistakes. A small error in a good sentence is like a fly in a pot of

ointment; it jars on the reader as a false quantity is said to jar on the ear of an Oxford don. In order to make sure that the pupil takes note of the corrections, he should be required to write out again correctly every sentence in which there is an error. Even with this precaution he will probably repeat the same error over and over again. The only cure for this is the equally constant repetition of the correct form. If an additional stimulus is considered necessary in order to deepen the impression and strengthen the association it may be supplied. Such are the conditions of the teacher's life, and he must make the best of them.

Faults of Idiom. There are errors that are peculiar to individuals, and there are errors that are common to a whole school. The former have just been alluded to, the latter are probably local idioms. If the teacher is not himself a native of the place he will detect the wrong idiom at once and correct it. But there are other idioms more deeply rooted and far more difficult to eradicate. Those are the idioms that the teacher shares along with his pupils.

The teacher should make out a list of such idioms and add to the list as his attention is drawn to others in use. One wrong idiom is very common with Indian boys. "Govind is sick since three days." This is also a Gallicism or French-English idiom.

On giving back the corrected exercises, the teacher should remark on the arrangement of the essay, and on the general treatment of its subject. He may also read extracts from the best exercises, but not too often from those of the same pupil.

(5) *Letter-writing.* This variety of original composition calls for no special treatment under the head of method.

JAMES BREMNER.

LITERARY NOTICES.

A Modern Priestess of Isis. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of V. S. Solovyoff, by Walter Leaf, Litt. Doc. London and New York: Longmans, Green and Co., 1895.

THE interest in the Theosophical Society that was reawakened by the death of Madame Blavatsky and the conversion of Mrs. Besant, has, like other temporary crazes, passed away, but it has left behind it as relics two or three contributions to that exposure of nineteenth theosophy which was made in the pages of this Magazine now more than

ten years ago. One of these is the book before us, a translation from the writings of a well-known Russian literary man.

In May, 1884 Mr. Solovyoff was living in Paris. He was at the time much interested in 'occult' subjects, and having read some marvellous Indian tales contributed to a Russian paper by Madame Blavatsky, he was anxious to make her acquaintance. An opportunity for doing so soon occurred, for just at that time she happened to arrive in Paris and duly announced in the newspapers that she would be happy to meet with persons interested in occultism. Mr. Solovyoff had an interview with her, and came under the influence of Madame Blavatsky's extraordinary personality. He is perhaps a little inclined to minimize the extent to which he did so, but, if he was not a believer for a time, at all events he was very much inclined to be so, and was anxious to be fully convinced of the truth of the fairy tales about Mahatmas and astral bodies with which his compatriot entertained him. Even when the exposure of the 'phenomena' was made in the pages of this Magazine and Koot Hoomi's astral body was resolved into grossly material muslin, he hoped against hope. It is entertaining now to read the abuse with which Madame Blavatsky defended herself to her friends, but all her denunciation of the "dirty plot" of the "vile Calvinistic missionaries"—to use one of her less vigorous epithets—failed to completely convince Mr. Solovyoff, and he determined, when Madame Blavatsky hurriedly returned to Europe, to satisfy himself as to the genuineness of the phenomena. With this object in view he spent some time at Würzburg, where she was living, and had frequent interviews with her. Several times she tried to impress him by means of 'phenomena', but never successfully, and at last on one occasion, he spoke to her frankly and in return received as full a confession of the fraudulent nature of the phenomena as is contained in the letters to Madame Coulomb. Even then Mr. Solovyoff does not seem to have been able to make up his mind to break finally with his fellow countrywoman. A letter of his has been published which seems to indicate that he was still inclined to believe that Madame Blavatsky had only been playing one of her elfish tricks upon him, but when at last he received a most extraordinary letter from her which clearly revealed the true nature of the woman, he made up his mind to act, and his action resulted in the the dissolution of the Paris branch of the Theosophical Society.

Few men care to admit that they have been duped, but this has not been the cause of Mr. Solovyoff's delay in making public his dealings with Madame Blavatsky. He was on friendly terms with her relations, and he agreed that he would not attack her so long as nothing of the nature of a Theosophical propaganda was started in Russia. This agreement was broken when there was a theosophical 'boom' in the West three years ago, and he promptly proceeded to publish in a Russian

magazine the articles that have been translated by Mr. Leaf. Madame Jelihovsky, who had at one time warned Mr. Solovyoff against her sister Madame Blavatsky, at once savagely attacked him, and a summary of her onslaught and of Mr. Solovyoff's reply is given as an appendix. It is sufficient to say of that controversy that while the extracts from Mr. Solovyoff's letters that are published certainly seem to show that he was not so critical and sceptical all the time as would appear from his book, nothing is proved to make one doubt his veracity, nor is the authenticity of the letters he quotes from questioned. On the other hand his reply shows clearly, by unimpeachable proofs, that any statement made by Madame Jelihovsky requires confirmatory evidence.

In his review of the Psychical Society's Report on the Adyar 'phenomena' Mr. Solovyoff disagrees in two particulars with Mr. Hodgson, who, it will be remembered, came out to Madras to inquire into the exposure. He thinks that Colonel Olcott should be judged as severely as Madame Blavatsky, and he rejects the idea that Madame Blavatsky was in the pay of the Russian Government. Curiously enough, to prove this second point he mentions that she was exceedingly anxious to become a secret agent, and asked him to use his influence to obtain that appointment for her. It thus seems clear that even if it is true that H. P. B. had no 'patriotic' notions in transferring the operations of the Theosophical Society to India, she was at all events quite willing to use the position she had acquired through its popularity as a means of attacking British rule in India. She was willing in fact to do anything if only it brought her influence and supplied rupees.

Mr. Solovyoff's view that the object of the Theosophical Society was neither political nor scientific, nor yet philanthropic except in so far as humanity is co-extensive with the founders of the Society, is borne out by what is the most valuable part of his book,—a series of letters written by Madame Blavatsky to Mr. A. N. Aksákoff, editor of the Leipsig *Psychische Studien.* These letters throw much light on Madame Blavatsky's past history, and especially on the inception and growth of the Theosophical Society. Twenty years ago when the first of these letters was written, Madame Blavatsky and Colonel Olcott were ardent spiritualists, but as spiritualism began to have its exposures it became necessary to seek fresh fields. Up till then spiritualism was the divine truth for which H. P. B. was willing to lay down life itself. But unfortunately this phase of "divine truth" was nearly played out. In July, 1875 she writes: "I am ready to sell my soul for spiritualism, but nobody will buy it, and I am living from hand to mouth and working for ten or fifteen dollars when necessity comes." Again about the same time she writes: "Failure succeeds failure. There is a terrible panic; those who have got money hide it and those who have not are dying of hunger. Still Olcott does not lose heart. With the thoroughbred sense of a

Yankee he has invented a 'Miracle Club'; we shall see what will come of that. I can answer for myself; so long as my soul remains in my body I shall stand and fight for the truth."

The new form of truth that found expression in the 'Miracle Club' did not catch on, but in the autumn of that year the 'thoroughbred Yankee' and the sham Russian countess, whom he assiduously puffed, at last made a hit, and the Theosophical Society was launched on its troublous career. It was a kind of heretical offshoot of spiritualism, and its object was, according to its Highpriestess, "to make an experimental comparison between spiritualism and the magic of the ancients." As yet Esoteric Buddhism was not dreamt of, and the Masters had not left the quiet of their Thibetan homes to act as postmen and to ring magic bells. It was not the Mahatmas Morya and Koot Hoomi that directed Madame Blavatsky's actions then, but a spirit named John King. Of his doings we learn a good deal from her correspondence, and at his suggestion, or under his guidance, the *magnum opus*—*Isis Unveiled*—was written, or rather compiled and plagiarised from current nineteenth century literature.

The breach with the spiritualists led to great exposures. Home, a well-known medium, published a book in which he attacked Madame Blavatsky's character and related the story of several of her frauds. The publication of this book seems to have led to the emigration to India, a movement for which the funds were supplied by the bequest of a New York member of the Theosophical Society. To Mr. Aksákoff who, it may be mentioned, was acquainted with Madame Blavatsky's past, and, who had been besought by her not to ruin her as she had turned over a new leaf, she thus writes in connexion with the stories told about her by Home: "It is for this that I am going for ever to India, and for my shame and vexation I want to go where no one will know my name. Home's malignity has ruined me for ever in Europe." This, then, was what brought the Theosophical Society eastwards, not the search for hidden truth but the revelation of unpleasant facts. Once in the mysterious East it soon adapted itself to its environment. Originally an unsectarian Society it rapidly became Buddhistic, and now its chief leader, Mrs. Besant, would fain pose as a Hindu. These letters to Mr. Aksákoff, the authenticity of which is undeniable, show in short that Madame Blavatsky was a woman with a past over which she required to keep a veil, that the official account of her career was an impudent fiction, and that the Theosophical Society was started *because a couple* of professional spiritualists found that spiritualism would no longer pay.

Perhaps it may appear to some that in his book Mr. Solovyoff is slaying the slain, for no sensible open-minded man who can appreciate evidence could believe in Theosophy after all that has taken place. Quite recently, however, we have had more exposures and yet there is a

faithful remnant, so that his book is not superfluous; and Mr. Solovyoff's account of how the Society originated and developed will be valuable to those writers of the future who may wish to treat of the vulgar credulity of an age that prides itself on its scepticism and its culture.

The Great Dominion. Studies of Canada. By George R. Parkin. Macmillan's Colonial Library.

PROBABLY no man is better fitted to discuss Canadian problems from the national or Imperial point of view than Mr. Parkin. His intimate acquaintance with the subject, his breadth of view, and his fair-mindedness contribute to give these studies no inconsiderable importance.

The earlier chapters are mainly devoted to descriptions of the different regions of the Dominion. Among them, however, 'Coal' and 'The Canadian Pacific Railway' find places. The last two chapters discuss some of the commercial and political tendencies traceable within the Dominion. The descriptive chapters are characterised by vividness and simplicity. The others set forth the points in question, the arguments on each side, and the opinions of the writer no less clearly.

Goldwin Smith's advocacy of a union between Canada and the United States has led English readers to regard such a union as almost at hand. Such apprehensions will henceforth be impossible in view of what Mr. Parkin says of such a policy here. Only one member of the Legislature has ever been suspected of cherishing such a design, and the suspicion deprived him of his seat. Moreover the recent labour troubles at Chicago and elsewhere have shown Canada how much she would lose by throwing in her lot with the States. The gradual development of Canada as contrasted with the 'rush' of the States has secured to it order and a respect for property and law by no means so prevalent over the border. Mr. Parkin regards trade with England as more important to Canada than trade with the States, and looks forward to the diminution or abolition of the Protective system hitherto in vogue. The Quebec question does not seem to trouble him. Undismayed by the late M. Mercier's agitation, he considers the French Canadians amongst the most loyal subjects of the British Empire.

No one can read these studies without more clearly realising the potential wealth, influence, and greatness of Canada, and its importance, commercial, political, and military, in the British Empire. Facing both the Atlantic and the Pacific, it is the link between Britain and the East; its harbours, its coal, its railways are essential to Britain's hold upon her Empire. Mr. Parkin sums up his investigations thus:—

"That it is Canada's highest interest and the prevailing wish of her people to maintain connexion with the British Empire is one of the conclusions to which my study of the country has led me. That she cannot be separated

from the Empire without results incalculably hazardous to the maintenance of the national position of British people is another."

It may be added that three maps are given which contribute greatly to the clearness of the book. In most respects they are admirable, but the reader will look in vain for some of the places mentioned in the book, even such important names as Esquimault and Crow's Nest Pass being wanting.

Short Studies on Great Subjects. Vol. IV. By J. A. Froude. Longmans' Colonial Library.

When the first two volumes of the *Short Studies* were added to Longmans' Colonial Library, we called the attention of our readers to the beauty and vigour of their style and the manly thoughts with which they abound. The same characteristics are to be found in the present volume, which completes the series of *Studies*, and it is therefore unnecessary for us to say much by way of commendation of it. The essays gathered together under the title of *Short Studies on Great Subjects* contain the late Professor Froude's thoughts on the problems which have been perplexing the minds of people during the last half century; and though some of them were written in view of circumstances which have passed away, yet even now they all possess some interest for those who think seriously of the problems of life. For it is still true, as it was a generation ago, that the foundations of men's most serious convictions are being broken up and that opinion is in process of rapid disintegration, so that wise men and foolish are equally ignorant where the next few years will find us. And it is a fact that many of the problems which perplexed men's minds in Froude's young days are problems which have not yet been solved. The observations and experiences of a man such as Froude was have therefore an interest for us to-day, and will continue to have an interest for men as long as life has any mystery to unfold. To educated men in this country who are striving after higher things, some of these essays are calculated to be very helpful, provided they are read in the proper spirit. This caution to Indian readers is very necessary because while Froude's position with regard to orthodox religion in the West was not unlike that of Indian educated men in regard to Hinduism, the spirit which underlies all that he wrote is as different as it could well be from the spirit which animates most of those who write on religion in this country. Froude disbelieved in orthodox Christianity not because he wished to get rid of Christianity but because he believed that along with what was true there was much in it that was false and because he held that the recognition that certain things were not true was the first step towards acceptance of what was true. He had his doubts about the literal and precise truth of the facts of Scripture history,

but he had no doubt that with Christianity there came a new life into the world. He claimed the right to test the credentials of anything that was presented for his acceptance, but he was always ready to appreciate what was good and noble even though it might be mingled with much that was evil.

More than one-third of the present volume of the *Studies* is taken up with the essay on the life and times of Thomas Becket. Then comes the series of letters on the Oxford Counter-Reformation which appeared in *Good Words* fourteen years ago. 'Origen and Celsus', 'A Cagliostro of the Second Century', 'Cheneys and the House of Russell', and 'A Siding at a Railway Station' are the titles of the remaining essays. The essay on Cheneys and the House of Russell contains a very interesting description of a day's trout fishing.

We ought, perhaps, to note that the proofs of this volume of Longmans' Colonial Library have not been so carefully read as we should wish. The endeavours of several London publishing firms to meet the wants of India and the Colonies are warmly to be commended, but it is to be hoped that they will not lead to a lowering of the standard of printing.

To the Golden Treasury Series Messrs. Macmillan and Co. have added *Poems by Robert Southey.* The selection and arrangement of the poems has been entrusted to Professor Dowden, who also contributes a valuable introduction on Southey as a poet. For two reasons, says Professor Dowden, does Southey's poetry retain its interest for the student of nineteenth-century literature. In the first place it expresses the genius and character of an eminent individual, and in the second place it is a portion of the romantic revival of Southey's time. Of Southey's poetical work as a whole Professor Dowden gives the following estimate :—

"Judged by the highest standards it takes a midmost place. It does not create many new combinations of feeling ; it does render into art a great body of original thought or passion ; it rarely gives flawless utterance to lyrical moments. But it deepens the channel in which our best habitual emotions flow ; it presents high ideals of character and conduct ; it worthily celebrates heroic action ; it is the output of a large and vigorous mind, amply stored with knowledge ; its breath of life is the moral ardour of a nature strong and generous, and therefore it can never cease to be of worth."

The Vishnu Purana. Price 3 annas.
Selections from the Upanishads. Price 4 annas.
Christian Literature Society, Madras, 1895.

THESE are the second and third volumes of a new series, compiled by Dr. Murdoch, entitled 'The Sacred Books of the East Described and Examined'. The value of such a series, published at the cheap rates associated with the C. L. S., cannot be over-estimated. No greater assist-

ance could possibly be given to missionaries or to other students of Comparative Religion in their endeavours to enter into the religious thought of the higher minds of the East. Ignorance of the systems of Hinduism will henceforth be inexcusable in any whose position or work renders such knowledge desirable.

The C. L. S. is to be congratulated upon having secured permission to use Professor H. H. Wilson's translation of the Vishnu Purana and Dr. Roer's translation of the most important Upanishads.

The translation of the Katha, Isa, and Swetaswatara Upanishads is given in full. Of the Brihad Aranya and Chhandogya Upanishads the most important parts are given, while the Vishnu Purana is abridged.

Notes are added to the volume on the Upanishads, giving the variations of other translators such as Max Müller, explanations from the commentaries of Sankara Acharya or other interpreters, and references to other works. Each volume includes an Introduction bearing upon the date of the work and its relation to other sacred writings, and an Examination of its teaching, setting forth wherein it comes short of the knowledge of to-day. The examination of Hindu Philosophy in the volume on the Upanishads is especially suggestive.

We have noticed rather more misprints than usually mark C. L. S. publications,—some of them important, such as A. C. for A. D. in the date of Sankara Acharya.

Swami Vivekananda on Hinduism. Christian Literature Society, Madras, 1895. Price 3 Annas.

THIS little volume comprises an account of Swami Vivekananda, a reprint of his Chicago Address on Hinduism, a General Estimate of the Address, and an Examination of Hinduism, to which part is given the title Hinduism Unveiled. The matter of the last part is familiar to readers of C. L. S. books. The General Estimate is fresh and sufficient. Swami Vivekananda's Hinduism is shown to be one unknown to India hitherto. His inconsistencies and false logic are pointed out. His denial that polytheism exists in India, his apologies for idolatry, his repudiation of human sinfulness are successfully combated. Some of his 'quotations' and his assertion that he can recall his past lives are challenged. And not the least striking feature in this Examination of the Address is that it largely follows the lines taken by Hindu critics.

History of Christianity in India. Christian Literature Society, Madras, 1895. Price 5 Annas.

THIS is a useful sketch of Protestant Missions in India, arranged according to locality. Some account of the origin and work of each

mission is given. Probably some reasonable complaint of disproportionateness might be brought, but the advantages of such a cheap handbook outweigh all such defects.

THE fact that a fifth edition of *The Lower Secondary Arithmetic*, by J. S. Devasahayam, B. A., has been issued recently, shows that the work is being found useful in lower secondary schools. We spoke favourably of the book when it first appeared, and we need only state now that it has been approved by the Text-Book Committee and the Director of Public Instruction as a text-book for the first, second, and third forms.

BESIDES other volumes which will receive more extended notice, we have received from Messrs. Macmillan and Co. the following :—*A Greek Grammar*, by W. W. Goodwin, LL.D.; *Needlework and Cutting Out for Evening Continuation Schools*, by Elizabeth Rosevear; *Varied Occupations in Weaving*, by Louisa Walker; *Burke's Speeches*, edited, with introduction and notes, by F. G. Selby, M. A.; *Science Readers*, Books I., II., and III., by Vincent T. Murché; Macmillan's *New Literary Readers*, Books IV. and V.; *Lessons in Organic Chemistry*, Part I., by G. S. Turpin, M. A., D. Sc.; *A First Step in Euclid*, by J. G. Bradshaw; *The Planet Earth*: an Astronomical Introduction to Geography, by Richard A. Gregory, F. R. A. S.; and Part 40 of the illustrated edition of Green's *Short History of the English People*, which is now complete. An interesting feature of the concluding part of this work is a map of London and its suburbs, showing the areas built upon at different dates.

From Messrs. Macmillan and Co. we have also received the following volumes of their Elementary Classics:—*Selections Illustrative of Greek Life from the Minor Works of Xenophon*, by C. H. Keene, M. A.; *Selections Illustrative of Roman Life from the Letters of Pliny*, by the same Editor; and *The Fables of Phædrus*, by G. H. Nall, M. A. Of the Foreign School Classics published by the same firm we have received Molière's *Le Malade Imaginaire*, edited by G. Eugène-Fasnacht; Dumas' *Les Trois Mousquetaires*, edited by J. H. T. Goodwin, B. A.; and Schiller's *Der Neffe als Onkel*, edited by Louis Dyer, M. A.

NOTES AND EXTRACTS.

A SHORT time ago a new school which takes rank as one of the most completely equipped schools in Britain was opened in Edinburgh. The duty of declaring the school open was performed by Mr. Henry Craik, Secretary of the Scottish Education Department, who seized the opportunity to make some remarks on the relation of the State to the educa-

tion of its children. He first of all thanked the members of the Edinburgh School Board for asking him to be present on the occasion, and reminded them that they and the central administration, which he represented, were engaged in a common work and had the same aims and objects in view. He then proposed for consideration the question of what the work was upon which they were engaged. What, he asked, was the meaning of education, which engaged so much attention, absorbed so much work and time, and was accepted as one of the nation's chief duties and as one of the most unfailing tests of her essential prosperity? He would not, he said, attempt to give a philosophical definition of education, he would propose a very modest definition, for which, however, he claimed the merit of utility. By education, he said, we meant the most profitable method of spending some seven or more years of life. This definition at once brought them face to face with a duty of infinite gravity. The State claimed as a right that for these seven years of life—the years most full of fruition and most pregnant with consequences—every child should be in its own hands or at least in hands that could be trusted to guide him.

How, then, was the State to use those years which the children had to spend in school? In recent years it had wisely resolved to do everything possible to make school a place of life and brightness, a place where dull task-work was not the only occupation, but where there was variety and movement. But those who had the carrying out of the work of education were not to fall into the error of supposing that children could be prepared for life by playing at keeping school. Schooling, said Mr. Craik, was neither a gloomy nor a sad, but it was a serious business; and it was a duty to teach children that earnest work and obedient effort are not things necessarily gloomy or disagreeable, but inseparable ingredients of all happiness. By all means, he said, make school attractive, but let there be no trifling.

In return for those years which the children had to surrender the State had, in the first place, to give them the inestimable boon of discipline. It must seek to instil into them the sacred sense of comradeship and mutual sympathy, and endeavour so to train them for the march through life that they should not fall out of line when there was no hand present to guide them and no authority to give them a sense of rest and security. In the second place, the State must give the children, in return for the years it demands, the utmost possible anticipation of experience. The school of experience, said Mr. Craik, was one which all had to enter, and to whose rigorous discipline all had to become subject. Experience, he said also, was a mistress who permitted no defaulters, who punished with unsparing severity every mistake, who knew no tenderness of treatment, and who paid little regard to the interest of her pupils. The mind of the child was as little inured to

the lessons of experience to-day as it was thousands of years ago, and not much, perhaps, could be done to save the child from the punishments to which all who entered the school of experience were liable; but something could be done, and it was the duty of those entrusted with the education of the child to see that what could be done was thoroughly done. The child ought not to be allowed to learn by experience what could be taught him in a more economical way.

But the duty of the State, Mr. Craik went on to say, did not end with placing in the hands of its children those instruments which were implied in the elementary subjects of instruction. When the State had given instruments, it must teach their use. The more the faculties were quickened by the early years of school life, the more it became the duty of the State to supply them with food and nourishment. Many men of great authority had given it as their opinion that higher education ought not to be the concern of the State, but with these Mr. Craik did not agree. He admitted, however, that the higher we went in education the more necessary did it become to recognise all voluntary effort, to avoid all over-strain of uniform rules, and to permit a wide diversity of aim and of view. Was it not possible, he asked, for men to come to some understanding as to the aims of higher education? It was said that the aim of education was now more practical than it was fifty or sixty years ago, when men pursued knowledge for its own sake. Was this quite certain? Were not the aims of education now much the same as they had ever been? Did not the trained and disciplined mind, and the trained and skilful hand and eye always have a value? The question was, How were they to be got?

In the days of our grandfathers, Mr. Craik said, the education of school was chiefly confined to the training of the mind, while the culture of hand and eye, the practical knowledge which life and industry required, was left to be gained in another way. The modern conditions of industry gave less opportunity for this, and so the school had to add what under former conditions was given in the workshop, the factory, and the market-place. Mr. Craik admitted that such education when given in school would want something which life alone could teach—the adaptation to shifting circumstances, the ready outlook, the endless variety which divided each sphere of work from every other, and which a man could learn only by practice in the rough and ready school of life. This had to be faced and reckoned as a cause of the occasional doubt regarding the efficacy of technical training in school. But what was lost here was to be compensated for by a greater intelligence of method, by a wider grasp of law and principle, by making technical training, far more than it could be in the workshop, a means of intellectual development, a training of all the faculties in their proper proportion, and a means of exciting and stimulating some brain power that would other-

wise lie dormant. Technical training on its higher side was but a branch of secondary education, and had to be treated as a part of it. Its aim was mainly intellectual, and its special function was to show that industrial capacity had an intellectual side.

In this, as in all secondary education, Mr. Craik went on to say, it had to be remembered that effort expended must be paid by results, and that these results would not be immediate. What results, then, were to be looked for? On the technical side, said Mr. Craik, this higher education would make citizens more alert in industry, hopeful, resourceful, and *fitted to keep for the nation* the place which she had attained. It would make them more than well equipped machines, whose movements might be thrown out of gear by contact with the world, and, while it could not turn them out finished citizens, it could lay in them the foundations of citizenship and make of them the items which would give strength and stability to popular judgment.

Mr. Craik also spoke of the place of *literature in higher education* and of the influence which education ought to exert on literary ideals. He said he differed entirely from a certain modern school of critics who maintained that there was no standard of taste but what individual fancy created. He spoke in terms of strong condemnation regarding some developments of modern fiction, and pointed his hearers to the rich inheritance which they had in Scott and Louis Stevenson. He asked them to maintain this high standard of what is noble in literature, and assured them of a rich reward if they did so.

THE Report of the American Madura Mission for 1894 is as interesting as the Reports of this Mission usually are. The conditions under which the work of the Mission was carried on were, on the whole, more favourable than in the previous year. In parts of the district the rains were light, but there was a fair harvest and work for nearly all who wished to have it. The prices of grain continued high, but on the whole the year was one of comparative comfort. Cholera, which carried off so many people in 1893, still prevailed in the southern parts of the district, but the Mission did not sustain very serious losses from this cause. The foreign staff of the Mission was very strong at the beginning of the year, but several of the missionaries were compelled, on account of ill-health, to return to America, so that at the end of the year the strength of the staff was far below the requirements of the work. Nevertheless the Report speaks of good progress in various directions. One new church was formed during the year, and the church membership showed an increase of 245. The number of adherents also increased by 701. The contributions of church members showed a considerable increase, though the gain in this respect did not quite keep pace with the advance in the number of members and adherents. Some of the churches, how-

ever, not only support their own pastors but contribute to a fund for aiding weaker churches. For the strengthening and upbuilding of the Christian congregations several festivals were held during the year. The Christians were subjected to a good deal of persecution; and in many cases they bore it in a way which was very creditable to them.

The Report of the London Mission, Bellary, also speaks of the insufficiency of the Mission staff. On this account, and because there was no prospect of reinforcements from home, it was decided to withdraw from certain parts of the district. It is much to be regretted that this had to be done, but there can be no doubt that in the circumstances it was sound policy to concentrate effort in order to secure greater efficiency. Within the curtailed area in which work was carried on attention was given both to those who have professed their faith in Christ, and to those who are still outside the pale of the Church. The Report states that, on the whole, the condition of the Christian community gives much cause for satisfaction. We are very glad to note, also, that with a few exceptions the agents of the Mission were enthusiastic in their work. The catechists continued to take a keen interest in the half-yearly examinations which are held for the purpose of directing their studies and keeping their minds fresh and active by constant and systematic reading. A question of very vital importance as regards the future of the Christian community is the question of the education of the most promising young men of the community. There are, in various parts of the district, many such lads, to whom, if educated, various careers of usefulness would be open, but though the Mission has the Wardlaw College at Bellary in which they could be educated, it has no boarding home in which they could live while prosecuting their studies. The Directors of the London Mission have sanctioned the establishment of a Kanarese Training Institution at Bellary; and it is hoped that when Mr. Lewis returns from furlough the work of training vernacular men will be vigorously taken in hand.

The Report alludes to the social side of missionary work and especially to the difficulties caused by the poverty of the people. How to make the people mutual helpers, and how to give help to them without pauperising them are problems that continually present themselves. A provident fund has been started by the London Mission, but its benefits are as yet far too little realised and appreciated. But the great need, the Report says, is a Christian bank, on the lines of the people's banks in Europe. Many of the Christian people are engaged in trades and agriculture, and to them the possession of a little cash at certain seasons means all the difference between success and failure, salvation and ruin. The Bellary missionaries intend, if possible, to afford help of this kind to their people. They do not intend, however, to make it a premium on contracting debt, nor do they intend to let the recipients of loans imagine

that they can escape repayment. We wish them success in their undertaking, but we cannot hope that success will be easy of attainment.

With the year 1894 the Santal Mission of the Free Church of Scotland completed the first twenty-five years of its existence, and the missionaries have thought it opportune to give in the Report for the past year a brief description of the mission field and a review of the progress which has been made since the commencement of the Mission. Summing up the results of a quarter of a century's work, the Report says that at least the nucleus of a strong Christian community has been formed—a community numbering nearly a thousand souls and far ahead of any other section of the people in education, social influence, and progressiveness. Apart from this direct result, Christianity has become an established fact among the people and a force which they can neither ignore nor resist. Religious toleration has now been very generally secured in Santalia, and the Christian does not now become a sort of Pariah among his own people. As a result of this, the personal influence of the native Christians among their own people has become one of the chief forces in the evangelisation of the Santals. The medical work carried on by the Mission has contributed very largely to the success achieved, and so also has the work of education, which has been carried on in the face of difficulties greater than those met with in most parts of India. It is true that the number of Santal children at school is not yet large, but it is not long since the education of the Santals was looked upon by many as a hopeless task.

It will thus be seen that the Santal missionaries can look back with thankfulness on the work of the past twenty-five years. They are well aware, however, that they have but made a beginning in the work to which they have set their hands; and while they look forward to the future with hope, they are fully conscious that in the further development of their work they will have to grapple with problems both difficult and complicated.

The Second Report of the South India Provincial Synod of the Wesleyan Methodist Church gives an account of the meeting of Synod held in Madras in January last, and contains the Reports of the work done during the past year in the Madras, Negapatam, Hyderabad, and Mysore Districts. We have already noticed the Report of the Wesleyan Mission in Mysore; and we do not find much that calls for remark in the other Reports. We are glad to find in the Madras Report that, every year, more care is being exercised in regard to the admission of agents into the Society, and that every effort is being made to improve the mental and spiritual qualifications of men already accepted as evangelists. In all the districts, the work of the year was hampered by want of funds, and in the Negapatam district the strength of the staff was very much reduced through sickness. The staff of the Hyderabad

district also suffered to some extent from this cause. Nevertheless all the Reports testify of progress in all departments of work.

THE April number of the *Madras Diocesan Record* contains a paper by the Rev. Jacob Gnanaolivu of Trichinopoly which is deserving of notice. The subject of the paper, which was read at the annual meeting of the S.P.G. held in Madras in January, is 'The Church's Access to the Leading Classes of Hindu Society'. Mr. Gnanaolivu begins by recounting some of the efforts that were made by the early missionaries to reach those classes of Hindu society which have all along been practically inaccessible to the simple preaching of the Gospel, and by pointing out that, from the days of Schwartz, schools have always been employed by the S.P.G. as one of the best means of influencing them. He points out, also, that in their developed state these schools have not always been regarded with favour by the friends of the S.P.G. Some have depreciated educational work from the conviction that by the enlightenment and conversion of the poor the foundations of Hindu society would be cut away and the structure itself would fall. Mr. Gnanaolivu does not have this conviction. He does not seek to disparage the value of rural missionary work, but he holds strongly that the villages must be worked from the towns. He thinks it is wrong to neglect the higher classes because work among them is more difficult than among the lower classes, and he endorses the opinion of the late Dr. Kennet that, however widely Christianity may spread among the lower orders, its influence can hardly be expected to reach the higher classes through them, whereas any success among the higher classes will not fail to influence the lower. He believes that the Christian community connected with the S.P.G. in Tinnevelly would have been more influential to-day than it is, if the early missionaries had chosen large towns as their bases of operations. He would like to see the colleges of South India become not merely centres of Christian education, but centres around which the evangelistic work of the neighbouring districts would be organised. In this way, he thinks, the unity of educational and other forms of missionary work would be more fully realized. He is not afraid that the village work would suffer under this system.

After making some remarks on the training of efficient native mission agents, Mr. Gnanaolivu proceeds, in the second half of his paper, to speak of the work done in the S.P.G. College and schools in Trichinopoly, and of the function and aims of higher missionary education generally. His remarks do not form a complete discussion of the subject, but he enunciates very clearly the main principles by which the Church ought to be guided in her efforts to reach and influence the leading classes of Hindu society. He sees more clearly than many European missionaries do the real nature of the problem to be solved and the direction in which

the solution of it must be sought. He sees, too, that certain methods which have been tried and have failed were bound to fail because they have been attempts to do God's work in ways which are not God's ways. He is conscious of the difficulties of the problem presented to the Church by the higher classes in India, and he realises that those who, following the guidings of Providence, have undertaken to assist in the solution of the problem, must be prepared to wait patiently for the fruit of their labours, and even to be told by good Christian people outside the work that they are labouring for nought. To say, as Mr. Gnanaolivu, quoting the words of an Indore missionary, does, that the aim of missionary education is not primarily to make converts, but to cultivate the religious impulses of those under instruction and to leave them to seek God for themselves, is regarded by many good people as disloyalty to the commands of Christ; and there are many also who see little good in efforts "to surround the educated classes of India with the power of Christian evidence, Christian example, and Christian influence." There are many in these days, as there were in the early days of Christianity, who do not realise that the kingdom of God cometh not with observation and that faith is more than sight. It may be that those who take part in work, the results of which do not and cannot become speedily evident, are in danger of becoming merely dreamers of dreams, but they are by no means free from the danger of becoming disheartened and of losing faith; and in all criticism of missionary work it ought to be regarded as an axiom that an educational missionary is as capable of judging whether the results of his work justify him in continuing it, as the missionary whose primary object is to add to the number of baptised Christians.

Mr. Gnanaolivu, after thirty years' experience of educational work, is able to point to many encouragements which the educational missionary has to persevere in his work. These are well known to all who can see that the number of baptised Christians in India is not in any sense a measure of the power of Christianity in the land; and we need not therefore dwell upon them here. We may just remark, that to us it seems that not the least of the encouragements which the educational missionary has is the service which his work has rendered to the cause of his evangelistic fellow-worker. It is a very regrettable fact, however, that the opportunities for evangelistic work, which have been afforded as a result of missionary education, have not been utilised as they ought to have been. Missionary societies do not yet seem to have realised either the value of the opportunities thus afforded or the necessity of having specially qualified men for taking advantage of them.

We commend Mr. Gnanaolivu's paper to all who are interested in missionary work, and especially to the influential members of his own community. If the opinions to which he has given expression had been

published by a European missionary, we should by this time have seen a good deal of anonymous vilification of the author in the organ of the Madras Native Christian Association.

DR. R. NEEDHAM CUST continues to devote himself with wonderful assiduity to the somewhat ungrateful task of criticising the men and the methods by which the evangelisation of the non-Christian world is being carried on at the present time. We are in receipt of two more of those pamphlets in which he is accustomed to give utterance to his words of *lamentation, condemnation, and warning*. In these we find, as usual, many apt and much needed criticisms, but we also find, as usual, many things that had been better unsaid, and most things said in a way that is calculated rather to irritate than to impress those whom they are meant to influence.

In one of the pamphlets before us Dr. Cust deplores in Protestant missions the absence of 'the great and inestimable gift of self-sacrifice', and contrasts the missionaries of previous ages with those of this frivolous and self-indulgent generation. Now, it may be readily granted that a very great deal of the missionary activity of the present time does not spring from the spirit of genuine self-sacrifice, and that few, if any, of the missionaries now in the field are working according to the highest ideals; but is Dr. Cust prepared to say that among the missionaries and the supporters of missions of this latter half of the nineteenth century there are not men who are as much under the influence of Christ's life and are striving as faithfully to work up to his ideal as the men of former generations whom he holds up as models? And is he prepared to say that in the earlier ages of Christianity there were not men who worked on low ideals and were guided by low conceptions of the Christian life? If not, then it seems to us that he is very unfair to the men and women whom he criticises. The problem of converting the world, he says, has not changed; it is the agents in the great work who have changed. Such is the way in which Dr. Cust pronounces judgment on the missionaries of the present day. In taking upon himself so great a responsibility he would do well to give more evidence than he brings forward to show that his judgment is based on a true appreciation of all the facts of the case. Until he does this, we think the men and women whom he criticises would be quite justified in meeting many of his dogmatic assertions with simple denial. And, indeed, in the case of some of them even this does not seem to be necessary. For example, in the pamphlet under review it is said that the problem of converting the world has not changed. In a certain sense, perhaps, this is true; but what does Dr. Cust mean when in the other pamphlet before us he contrasts the environment of the missionary of to-day with that of the missionary band in the first century? It is really hard to

make out what he is driving at, beyond the fact that, in his opinion, almost all mission work at the present time is being done on wrong lines and from wrong motives.

The second pamphlet before us deals with the difficulties of missions, and is even more characteristic of the writer than the first. Some of the statements made in it seem to indicate that Dr. Cust has gained a very true conception of the meaning of history and of God's dealings with mankind, but they stand side by side with statements, which, if they mean what they appear to mean, betoken a lamentable narrowness of outlook in certain directions. It is surely not the best way to correct the optimistic views of missionary enthusiasts to tell them that the number of non-Christians in the world is greater now than it was at the beginning of the century. Nor is it a sufficient condemnation of any form of mission work to point to the evil that accompanies the good done by it. It is perfectly true, for example, that the power of reading, and the free supply of literature are two-edged weapons, but surely that is no condemnation of higher missionary education or of the work of a Christian Literature Society. It is quite right to tell the missionary that his duty is to preach the Gospel, but Dr. Cust must have a very narrow conception of the missionary's duty when he practically tells him that he has nothing to do with the material and social welfare of the people among whom he works. Perhaps, however, this is not what Dr. Cust means. It is right, again, to condemn the contemptuous way in which some missionaries talk and write about the religious conceptions of non-Christian people, but it is wrong to include all missionaries in the condemnation. Dr. Cust must know that, in this respect, a change for the better is taking place among those who take an intelligent interest in religious questions; and we are somewhat astonished that he has not thought it necessary to warn missionaries of the danger of over-estimating the value of the religious conceptions of the non-Christian peoples.

It is hard to conceive the kind of missionary that would satisfy Dr. Cust. If the men of bygone times whom he holds up as models were at work to-day, he would be certain to find some weakness in their nature and equipment; and we doubt if they would find much encouragement in his catalogue of failings, any more than their successors of the present time are likely to do.

SCIENTIFIC AND LITERARY JOTTINGS.

A most interesting report of the work recently done by the Alloys Research Committee was given by Professor W. C. Roberts-Austen at the spring meeting of the Institution of Mechanical Engineers. Part of their work consisted in a repetition and extension of the investigations of Warburg on molecular porosity and the electrolysis of glass. Warburg had shown that atoms of sodium could be made to pass through glass at a temperature of 200°C. under the influence of the electric current. He had also shown that atoms of lithium, which has a lower atomic volume and weight than sodium, could be made to pass through the tracks or '*molecular* galleries' left in the glass by the sodium, while potassium, which has a higher atomic volume and weight, *could not be made to* follow along these 'galleries'. Warburg's experiments thus gave evidence of a molecular porosity that could be gauged, and showed the mechanical influence of the volume of the atom. The Committee repeated these experiments and obtained results which entirely confirmed Warburg's observations.

The partitions which the Committee used in their experiments were made chiefly of soda glass, of which thick bulbs were blown from barometer tubing. Mercury and an amalgam of some metal formed the cathode and the anode respectively, and a current of about one-thousandth of an ampere was employed with an electromotive force of 100 volts. The temperature was from 250° to 350°C. In one experiment in which sodium amalgam was placed in the bulb and pure mercury outside, the amount of sodium found in the mercury after eighteen hours was 0·0131 gm. The quantity of electricity which passed through the glass was measured by means of a copper sulphate voltameter placed in series, and 0·0206 gm. of copper was found to have been deposited. This showed that the passage of the sodium into the mercury follows the ordinary law of electrolysis.

Attempts to pass potassium through the same glass *having failed*, gold was next used, first in the form of an amalgam and then dissolved in metallic lead. No gold passed through the glass, but the glass became coloured with gold and was found to have small particles of gold embedded in it. Copper gave a similar result, minute nodules of copper being deposited below the surface of the glass in a way that suggested the idea of mineral veins being similarly formed by currents in the earth. These experiments were also made without using a current, in order to decide whether the effects observed were in any way due to diffusion, but they gave negative results. It was considered doubtful, however, whether

the sodium from the amalgam had actually passed through the glass when a current was used, but there could be no doubt of electrolytic action having taken place, the sodium in the glass leaving it and probably being replaced by sodium from the anode.

SOME experiments made by Mr. Thomas Wrightson to ascertain whether the welding of iron is attended by a fall of temperature as in the case of the regelation of ice, were also described. The results obtained tend to show that the welding of iron and the regelation of ice are quite analogous phenomena. In this connection Raoul Pictet's suggestion that there must be a connection between the melting points of metals and the periodic law was discussed. It was pointed out that the greater the tenacity of a metal the higher was its melting point. Metals with high melting points, such as platinum and iron, are stronger than those with low melting points, such as zinc and lead. The melting point is high or low according to the amount of heat required to drive the molecules of the metal apart, and so reduce them to the liquid state; and, consequently, at ordinary temperatures the force required to overcome the cohesion of the molecules and break the mass is comparatively great or little.

THE melting point of a metal, as Professor Roberts-Austen pointed out, must, on the other hand, be closely connected with its atomic volume, because the absolute temperature of the melting point is inversely proportional to the rate at which the amplitude of the oscillations of the molecules increases with the temperature, and the rate of increase of amplitude at any given temperature is obtained by multiplying the ordinary thermal coefficient of linear expansion by the cube root of the atomic volume. Professor Roberts-Austen also drew attention to the way in which the recent work of Professors Dewar and Fleming bore upon this question. Employing very low temperatures, they showed that at absolute zero pure metals would probably offer no resistance to the passage of an electric current. He also referred to Professor Dewar's demonstration of the great increase in the tenacity of pure metals produced by extreme cold, that is, by a close approximation of their molecules, as additional evidence that metals are stronger the further their temperature is from their melting point.

THE apparent motion of a cloud is not always a satisfactory indication of the motion of the air in which the cloud is formed. The reason for this was discussed at a recent meeting of the Meteorological Society by Mr. W. N. Shaw. He cited the mountain cloud cap as an instance of a stationary cloud formed in air moving sometimes with great rapidity,

and referred also to such cases as ground fog, thunder clouds, and cumulus clouds. He sought for an explanation in the different ways in which *clouds are formed*, *viz.*, by the mixing of masses of air at different temperatures, and by the *dynamical cooling of a mass of air by the reduction of its pressure without heat being supplied from outside.* The motion of air near the centre of a cyclone suggested that clouds formed by the mixing of air are probably carried along with the air after they are formed, whereas, when they are formed as the result of expansion, the way in which drops of water gather round the nuclei in the air and the maintenance of the particles in suspension make it probable that the apparent motion of such a cloud is not a good indication of the motion of the air.

It has been pointed out by Dr. B. Brauner, Professor of Chemistry in the Bohemian University, Prague, that argon probably exists in nebulæ. A very bright argon line has practically the same wave-length as the chief nebula line, the line measured by Mr. Crookes as having the wave-length 372·98 in the 'blue' spectrum of argon corresponding to the line to which the wave-length 373·0 has been assigned in the spectra of nebulæ and white stars.

Professor Keeler, of the Alleghany Observatory, claims to have obtained spectroscopic evidence of the structure of Saturn's rings which confirms the mathematical proof given by Professor Clerk Maxwell in 1857 that they could not be in equilibrium if they were continuous ring-like masses as they appear to be when viewed through a telescope, and that they must consist of immense numbers of minute satellites, moving with different velocities according to their distances from the planet.

Two more small planets have been discovered by Dr. Max Wolf of Heidelberg. The number now known is over 400.

Complaints have often been made that in the distribution of titular honours literary men as a class have been much neglected in Great Britain. Governments naturally delight to honour men whose social position or whose wealth make them valuable political partisans, and sprinkle knighthoods, and baronetcies even, among men who have "done nothing in particular and done it very well." Occasionally, however, they go beyond the ranks of their adherents and their servants, and it is because while science and art have frequently been recognised as worthy of decoration and state recognition, letters have not, that literary men have complained. The present Government has evidently tried to remedy matters, for the Birthday list of honours contains the

names not only of Mr. Conway, the traveller, and Mr. Henry Irving, the actor, but also of Mr. Besant, the novelist, and Mr. Lewis Morris, the poet. It will be interesting to see how these new knighthoods are welcomed by the brotherhood of letters. Jealousy is said to be not unknown among literary men, and the present selection will most likely give rise to much ill-feeling. Few, probably, will grudge Mr. Besant his honour, but it will be surprising if there is not a good deal said against the choice of Mr. Lewis Morris as the poet most worthy of knighthood. Perhaps, however, his brother bards will say that he is just the kind of poet that should be knighted.

MR. W. FRASER RAE has contributed to the *Athenæum* a letter in which he maintains that he can prove certainly that Sir Philip Francis was not Junius. He has discovered in the *Morning Chronicle* of August 27, 1774, a letter signed by Junius, and written in the well-known style, in which Lord Mansfield is charged with "excogitating" the Quebec Bill, and "contriving" the Boston Port Bill. Francis sailed for India on the 1st of April 1774, and reached Calcutta on the 19th of October. It is thus quite impossible that he could have written the letter which Mr. Rae has discovered and reproduces in the *Athenæum.* It seems curious that the belief that Francis and Junius were the same person should have been able to persist so long in face of all the evidence against it already accumulated. This discovery of Mr. Rae's seems to settle, once for all, that, whoever Junius may have been, he certainly was not Sir Philip Francis.

FROUDE's lectures on *English Seamen in the Sixteenth Century* have just been published by Messrs. Longmans and Co. The object of this work is to show how England became a great naval power, and especially how she owes the rise of her naval greatness to the Reformation and her Protestantism.

SOME of our readers may remember that Bishop Barry was in Madras two or three years ago, and made an interesting speech at the Christian College Day Evening Meeting. The Bishop has published his impressions of his visit to India under the title, *England's Mission to India.*

THE *Academy* announces that a *Life of Lord Randolph Churchill* will be published immediately by Messrs. Hutchinson. Mr. T. H. S. Escott, the compiler of the biography, has obtained valuable assistance from Lord Dufferin, Lord Reay, Sir Henry Drummond Wolff, Sir John Gorst, and other friends of the late politician. Mr. Escott's endeavour has been to present the whole man, and not merely his public career.

THE Society for Promoting Christian Knowledge will publish shortly two additional volumes of the 'Chief Ancient Philosophies' Series:—*Platonism*, by the Rev. T. B. Strong, of Christ Church, Oxford; and *Neo-Platonism*, by the Rev. Dr. Charles Bigg. The Society has also in the press for early issue an addition to the 'Dawn of European Literature' Series:—*The Greek Epic*, by Professor Warr, of King's College.

JUDGE O'CONNOR MORRIS, whose autobiographical sketches:—*Memories and Thoughts of a Life*—have just appeared, is engaged in writing a work on *Irish History from* 1494 *to* 1868. It is to be one of the volumes in the 'Cambridge Historical Series', and is expected to be published about the beginning of next year.

RECENT PERIODICAL LITERATURE.

THE May number of the *Contemporary Review* opens with an unsigned article entitled 'The European Partners in Asia'. The partners referred to are Russia and England, and their relations are discussed in view of the new situation which has arisen in Asia through the triumph of Japan. Hitherto, says the writer of the article under review, the European Powers have considered the Asiatic continent as an estate of which they were ersiduary legatees. They had actually entered into enjoyment of a large part of their inheritance, and it seemed only a question of time when they would come into possession of the rest of the continent. But Japan has changed all that; and has shown that the European Powers can no longer deal with Asia without reckoning with Asiatics. The object of the article under review is to indicate the attitude which England and Russia ought to take in regard to Asiatic questions. The writer confines his attention to these two Powers because he considers that France, the only other European Power which has a right to be regarded as a member of the Syndicate of Partition, will not be an important factor in the settlement of future Asiatic questions. This being the case, what ought to be the future relations of England and Russia? The title of the article under review indicates the answer given by the writer. He is strongly of opinion that England and Russia should, in all Asiatic questions that are more than local in their nature, act in concert. The interests which they have in common, he says, far outweigh the interests in which they are rivals. One advantage of a loyal partnership would be that in most cases it would prevent action which would be forced upon either nation if that nation, distrustful of the other, sought to protect its own interests by independent action. And in the writer's opinion the confidence begotten by the agreement to act together would in nine cases out of ten prevent any need for acting at all. As an example of the questions that might be easily settled if the Anglo-Russian partnership were in working order, the writer refers to the burning question of Armenia and the misrule of the Turk generally.

M. Elisée Reclus writes on 'Russia, Mongolia, and China'. He calls attention to the steady advance of Russia in Central Asia and to the tendency of the outlying portions of the Chinese Empire to gravitate towards the sphere of Slavonic influence. He says that however amicable may be the official relations between

Russia and China, and however explicit the terms in which each Power has bound itself for ever to respect the territories of the other, the forces of political attraction will impel the Government of the Tsar to put itself in the place of the Chinese Government in all the external Provinces of China. One main source of the strength of Russia, considered not as a government but as a living nation, is, says M. Reclus, her marvellous power of assimilating the populations of other races comprised in her vast empire. The process of fusion is assisted by the fact that the Eastern Russians are already a mixed race; and the strength that springs from it is largely due to the fact that in the mixture of races the hereditary qualities of the individuals are not lost. Thus the Siberians as well as the Eastern Russians have the advantage over the people of Western Europe that they readily understand the Oriental peoples and take in their ideas. On them, therefore, lies the task of civilising those tribes which have become their neighbours. The Eastward movement will be very much hastened by the construction of the Siberian railway, which has already reached Tomsk, the most populous city of Western Siberia.

Mr. M. G. Mulhall illustrates by means of statistics the rapid growth and the great importance of 'Our Colonial Empire'. He confines his attention to Australia, Canada, and South Africa, as being the most important off-shoots of the mother country. Since 1873 the population of these colonies has nearly doubled and the revenue more than doubled. The population exceeds the figure reached by Great Britain at the beginning of the century, and the aggregate revenue is almost as much as the revenue of the United Kingdom was at the accession of Queen Victoria. Of the three colonies Australia is the most important, and in spite of the banking crisis of 1893 the figures relating to revenue and population show that she has a great future before her. Canada has not advanced in the last twenty years so rapidly as Australia, but in some directions, as in the matter of railways, her progress has been wonderful. The increase in her trade has been much less than might have been expected from a young country. This is no doubt due in some measure, as Mr. Mulhall says, to the unwise tariff legislation of recent years. South Africa, though the newest of the three great colonies, has in some respects progressed more rapidly than either of the other two. For one thing the Cape railways have been much more satisfactory as an investment of capital than those of Australia and Canada. Altogether, Mr. Mulhall thinks that England has reason to be proud of the energy and progress of her three great colonies. He thinks there is hardly room to doubt that before long Australia will form a confederacy on the lines of the Canadian constitution.

'For the Beauty of an Ideal', by Antonio Fogazzaro, is an account of some of the more important circumstances amid which the theory of evolution made its way to acceptance and a discussion of some of the main features of the theory itself from the point of view of a literary artist. Signor Fogazzaro says he came to know the theory first, not as it was expounded in the books of its supporters, but as he saw it in glimpses through the diatribes of its adversaries, by whom it was described as the poisoned weapon of a materialism which he had always hated. From the very first it had a powerful attraction for him, even though he knew not the scientific arguments in support of it, nor the grandeur of the design, nor its moral and intellectual beauty. He never could persuade himself that there was any necessary antagonism between it and his own ideals, but it was not until he read Professor Le Conte's *Evolution and its Relation to Religious Thought* that he was able to set his mind completely at rest on this point.

Signor Fogazzaro's remarks on the relation of evolution to theology are well worthy of attention. The doctrine of evolution, he says, raises the dignity of inferior nature, and at the same time raises and enlarges the idea of the Divinity in the human

intellect. There is no doubt, he says, that between scientific progress and the idea of God there is some spiritual correlation. With each new step in scientific progress the mind of man is able to conceive God as greater, and, above all, as more unlike man in His method of operation. It is true, says Signor Fogazarro, that every phase of scientific progress has been accompanied by a denial of God, but all that this proves is that the choice between the confession and the denial of God is always open to every human intellect, whether the most cultured or the most ignorant. Science has at various times shown that the true conception of God is different from that of the vulgar herd, but each time the result has been to replace the popular conception by a higher. Signor Fogazarro claims that along with the scientist the poet and the artist have a duty to perform in regard to the theory of evolution. While those who labour in the field of science collect direct proofs, it is the part of the poet and the artist to point out the indirect proofs afforded by its admirable beauty of form, whether studied in the preparation for man, in the moral and intellectual development of humanity, or in the indication of its future destiny.

The Dean of Ripon contributes some observations on the article on 'Religion and the State' which appeared in the March number of the *Contemporary Review*. The Dean expresses the opinion that liberal Churchmen will have felt no ordinary pleasure in reading Dr. Clifford's article; and hopes that the mass of Nonconformist opinion may go with him in his whole-hearted acceptance of the principle that the nation is the prime organ of Christian righteousness and is capable of acting effectively as a branch of the Christian Church. While the Dean and Dr. Clifford are at one in regard to this principle it is evident from the article under review that they hold very different opinions concerning the practical embodiment of it.

Mr. Herbert Spencer contributes the first of a series of papers on 'Professional Institutions',—papers which in their eventual form will be chapters constituting Part VII. of *The Principles of Sociology*. In the present paper he indicates the conditions under which professional institutions arose and gives a general idea of the functions of these institutions.

'The Land Question' is dealt with by Mr. H. W. Wolff, who describes recent attempts made in Germany to repeople the land by means of small holdings, and by the Rev. Joseph Berry, who gives an account of labour colonies in South Australia. Mr. J. A. Hobson discusses 'The Economic Cause of Unemployment', pointing out that as unemployment means *under*-consumption, no remedy for industrial distress can establish any just claim to public consideration that does not show how it will operate in raising the standard of consumption.

Mrs. Fawcett criticises Mr. Grant Allen's latest work in merciless fashion, and Blanche Leppington discourses on 'The Debrutalisation of Man'. Mr. J. A. Spalding deals with some questions connected with the Constitution of the United Kingdom, and an article on 'Virgil in the Country', by the Countess Martinengo Cesaresco, completes the number.

MANY of the commonest colour-effects find their explanation not in the physical conditions which determine the colours of different objects but in the effect on the eye of adjacent colours. This is described and illustrated by Professor A. E. Wright in the *Nineteenth Century* in a brightly written paper, entitled 'Colour-Shadows'. The explanation of these colour-shadows is due to Hering, who showed that when yellow light, for example, stimulates a portion of the retina, a reaction manifests itself in the form of a 'blue response', which involves not only the stimulated area but the whole of the retinal field. The blue response from the stimulated area is what is called the 'after-image', and appears after the yellow light is withdrawn, but the response from the unstimulated area is evoked at once, and it is to this response that the name 'colour-shadow' is given.

There are three pairs of contrast colours, yellow and blue, red and green, and white and black, and any one of them induces a response of the other colour on the retina. A good illustration of the last pair of contrast colours is the dark appearance of the wet parts of a white towel. More light is transmitted by these parts and less reflected to the eye, and the greater illumination from the rest of the towel evokes a black response which makes the wet parts appear black.

It is often difficult to detect the colour-shadows in nature, but this is because the primary colours are very seldom found pure. They can be observed, however, if we know what to look for. If, for example, we are looking at a patch of green-sward dotted over with trees in bright sunlight, we see that the leaves of the trees and the grass are of a bright yellowish-green. Now the after-image colour to this is bluish-red or purple, and it manifests itself on those parts of the retina that are less brightly illuminated. This purple colour we observe on the far distances and the deeper shadows under the trees.

The colour-shadow is an important factor in determining the æsthetic value of a colour-combination. It may heighten the intensity of opposite contrast-colours in such a manner as to produce an over-violent contrast effect. On the other hand, it may introduce an extraneous element of beauty into other colour-combinations. "The purples on the hills which contrast so magnificently with the orange-gold of the sunset are an after-image phenomenon of the sky. For consideration will tell us that our eye must project a bluish-green colour-shadow from this orange sky upon the relatively dark background of the hills, and it will tell us that the red glow of the lower strata of the atmosphere through which we are looking will drown all traces of green in this colour-shadow. The blue element will, therefore, be all that is left; and this blue element of the colour-shadow would change into purple the red mists on the lower reaches of the hills."

In an article entitled 'Braggadacio about the Mediterranean' Mr. W. Laird Clowes replies to the criticisms that have been passed on his suggestion that England should abandon the Mediterranean. He takes Sir George Clarke, whose criticism appeared in the April number of the *Nineteenth Century*, as representative of his critics, and endeavours to show that his own arguments have not been invalidated by anything that Sir George has said. On several points, he says, he has been misunderstood by Sir George Clarke as well as by all his other opponents.

Among the other articles in the present number, which is not a very interesting one, are 'The Real Rulers of Turkey', by Professor H. A. Salmoné, and 'True and False Notions of Prayer', by Mr. N. Pearson.

The articles in the *Fortnightly Review* for May are rather slight. An anonymous article on 'The Future of Irish Politics' predicts that the Liberals will drop Home Rule after the General Election, and that the Irish members will return to their policy of obstruction. Mr. Kosmo Wilkinson pleads for the combination of Liberal Unionists and Conservatives, suggesting that in the division of the spoils after the victory he anticipates, Balfour should be Premier, Salisbury Foreign Secretary, Chamberlain Chancellor of the Exchequer, Hartington President of the Council, and Goschen First Lord of the Admiralty. Mr. Traill writes a much needed article, endeavouring to moderate the extravagance of the praise lavished upon the late Speaker, and to remind those who speak of him as 'the Speaker of the Century' of the greater claims of Mr. Shaw Lefevre and the at least equal claims of Mr. Brand to that title.

Mr. Constable, the British consul at Stockholm, describes 'The Political Crisis in Sweden and Norway' from the Swedish point of view, dwelling upon the impracticable conduct of Norway in carrying out the terms of Union, and the forbearance of Sweden. Separation for Norway he deprecates for her sake. Coercion by Swedish arms he would equally deplore, apprehending as its result an irreconcilable hatred against

Sweden. That Norway may yet show a spirit of compromise on the points in dispute—its proportion of the army, its claims to separate consuls and to a separate Foreign Minister—is his not very sanguine hope.

Mr. W. H. Dawson writes on 'Bismarck and Prussian Monarchy', showing that since 1850 the Prussian Monarchy has maintained its rights intact and vastly strengthened its position. That it has done so is due to Bismarck, who early in his career announced his intention of deciding political questions "not by speeches and majorities but by blood and iron." How the Prussian monarchy, with its Stuart-like theory of divine right will fare in the struggle with Liberalism, deprived of this dauntless and *thorough*-working champion, the future must show.

A sketch of the Russo-Swedish lady-mathematician Sophie Kovalevsky is contributed by Ellis Warren Carter.

Mr. Beauchamp, Editor of the *Madras Mail*, discussing 'The North-West Frontier of India', pleads for railway connection between the different parts of our frontier. The completion of this railway system is essential to the safety of the frontier and to ease of mobilisation. Not much remains to be done, and though since 1885 the expenditure required to set the frontier in a state of defence has been considerable—the work long neglected calling for speedy execution, to maintain and complete it will, Mr. Beauchamp thinks, not be costly. It is, however, to be noted that since the article was written the success of the Chitral expedition has added another difficulty to the frontier question. Mr. Beauchamp reduced it to simplicity, and if the frontier had remained as it was when he wrote, nobody, we think, would grudge the expenditure he advocates. It is the constant change of the problem, and the schemes of Lord Roberts and others for the advance of the frontier, that make people murmur against burdens of which they see no end.

In the current number of the *Quarterly Review* there is a lengthy article on Robert Louis Stevenson. It is obviously from the pen of one who was well acquainted with Stevenson, and is probably the most appreciative notice of the lately deceased author that has yet appeared. The writer emphasizes what was pointed out in a recent number of the *New Review* by a French writer, *viz.*, the romantic realism that characterises much of Stevenson's work. Stevenson's world is not the world as we know it, but he creates a set of ideal circumstances, and amid these his characters act. The writer of the article is of the opinion that Stevenson's best production is the *Master of Ballantrae*. Others may equal it in being characterised by that mastery of style which can escape the notice of no reader, a perfection of art which few writers of English have ever attained, but in the incidents of the above mentioned book we have as in no other a display of real everyday-experience motives.

It is the most ethical of all Stevenson's writings because he is handling impulses which are part of the constitution of mankind as such. This psychological side of the genius of the author in question is one that is apt to be overlooked, nor is the oversight altogether the fault of the reader, for the captivating nature of the form is apt to overshadow the matter.

One cannot help reflecting that when there is so much literature of a trivial sort receiving at present the popular applause, it would be well for the reader to test some of these later productions by comparing them with Stevenson's masterpieces.

The writer in the *Quarterly* expresses a regret which many have felt, that Stevenson in his later works should have submitted to collaboration, for one cannot fail to see a diminished power in such works as *The Wrecker* and *Ebb-tide*.

On one aspect of Stevenson's achievements the reviewer is silent—his incomparable essays. These alone would have stamped him as an immortal.

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